

case in Strasbourg through → Ellenhard's use of the *Bellum Waltherianum*, in Berne through Justinger's remodeling of an account of the battle of Laupen, but also in Milan where, in 1162/63, an unknown author started to write in his *Narratio de Longobardie oppressione et subiectione* the attempts of his commune to oppose the claims of the Emperor Frederick I. Another typical starting point of historical writings was urban revolts that shook up the social structure. The → *Chronik der Stadt Augsburg*, for example, starts with an account on the revolt of the guilds in 1368. And a certain → Nofri di ser Piero delle Riformagioni found his life upset by the Ciompi revolt in Florence in 1378 and subsequently put his experience down in writing.

All events affecting the urban community were noteworthy: fires, hailstorms and floods damaging the built structure of the town, the settling of the mendicant orders that changed the religious and social topography of the town as well as its architecture, visits of emperors, kings, popes and other powerful figures of Europe, which secured or even heightened the legal position and prestige of the town, the territorial expansion of the town through peaceful and belligerent acquisition of rights and possessions, and finally the destiny of other towns, and the fall of the mighty. In accordance with the rise of humanist practices and interests, the range of quotable sources became wider as Roman inscriptions, coins, and a plethora of *florilegia* with references to literature provided more information, the topic of the "founding father" became more urgent, and the town, its citizens and leaders could be praised in even more flowery phrases with an antique model in mind.

Some towns produced impressive series of chronicles while in others the form never blossomed. Striking examples are Paris and Rome. Both were certainly hubs of literary and historiographical activities. However, for both political and practical reasons, the king and the pope and their activities remained at the centre of attention. Not the body citizen, by way of its richest representatives or the council, but the noble and ecclesiastical lord as source of power and patronage was the logical audience and therefore the logical subject of a chronicle.

## 5. Language and form

Town chronicles continued to be written up to the end of the *Ancien Regime*, and they remained often in manuscript form. An extraordinary example are the chronicles of Barcelona that present noteworthy events on a daily or yearly basis in a continuous account from the fourteenth to the eighteenth centuries. This might be a result of a special institutional and social stability of this city. As the phenomenon is not entirely absent in the rest of Europe, this interpretation can be supported by comparison. In Berne, official town historians were appointed from the first decade of the fifteenth century. After the first monograph on the town's history commissioned by the council and presented to it by Conrad Justinger in 1420, Diebold Schilling Sr. (1474), Valerius Anshelm (1528), Michael Stettler (1623), and Jacob Lauffer (1724) explicitly considered their works as continuations of this "Chronicle of Berne". Several German *Ratschroniken* were intended as systematic and long-term records of everything important for the use of present and future rulers of the town. And in the southern French town of Montpellier, the chronicle whose first part is called the → *Chronique romane du Petit Thalamus* was continued by a succession of anonymous authors between the eleventh and fifteenth centuries.

With a few notable exceptions town chronicles were typically written in prose. Important exceptions include the German *Reimchronik der Stadt Köln* of Gottfried → Hagen and its Latin predecessor, the → *Chronicon rhythmicum Coloniense*, the chronicle of Arezzo by → Bartolomeo di ser Goroello, who emulated Dante's *Divine Comedy*, and chronicles of Vienna and Trieste, and a paean praising Heidelberg among the vast oeuvre of poet Michel → Beheim (see → Verse and prose). The reason was not a notion that opposed trustworthy prose and mendacious rhyme, for *historia* was, no matter what the form, by definition "true". Rather, prose was the language the chroniclers found in the documents they were referring to, and in the context they had been trained in. However, most town chronicles are not entirely devoid of verse. The authors inserted mnemonic verses, sometimes in combinations with → acrostics facilitating memorization of important dates in the town's history. An example is the *Lucas et cliccum / Terre motum / Dant tibi votum* (Luke and "Cliccum" tell you the date of the earthquake) rendering the date

of the devastating Basel earthquake of October 18 (St. Luke) 1356 (CLICCVVM as an anagram of the Roman numerals) that appears in one of the *Basel Stadtbücher*. Fritsche → Klosener inserted the songs of the flagellants in his history of Colmar, and in his official chronicle of Berne Diebold Schilling Sr. quotes, in text and even in a banner in the pertaining image, a verse that a group of boys shouted to welcome official guests. The most common case, however, is the insertion of political songs and poems into the chronicles. Most of these refer to victorious battles. An important part of → Albrecht von Bardewik's history of Lübeck sings of the return of Henry I of Mecklenburg, Johann → Wassenberch inserted in his Duisburg chronicle proverbs, rhymes, and historical songs, and starting with the chronicle of Conrad Justinger, all chronicles of the Swiss communities contributed to a growing collection of songs about specific political events (*politische Ereignislieder*).

Most chroniclers in the service of the town were experts in the law of their respective towns, such as university trained Italian notaries, councilmen of the hanseatic league familiar with the Lübeck law or southern German scribes well versed in customary and imperial law. In any case, in their daily activities they kept contact with scholars familiar with the current modes of thinking and writing. By the 1470s, humanist approaches to history had permeated civic writing, even if it often was "humanist more in form than in substance" (BREISACH). Marcantonio Coccio → Sabellico's history of Venice, for example, praised the town as the new Rome while also referring in a traditional way to Venice's history. The "humanist turn" affected most chroniclers writing after 1470, even if they would not normally be classed as "humanists".

As the learned background of the civic rulers also changed—in Germany, this movement gains momentum through the more forceful integration of the autonomous city-states into the empire, and the ensuing double role of city magistrates as imperial counsellors—the command of Latin became a must if one wanted to distinguish oneself among the many clerks seeking to endear themselves to potential patrons by writing a history. Outside Italy, by the last quarter of the fifteenth century, the choice of Latin indicates, firstly, that the historical writing (and therefore showing one's knowledge of civic matters) was an acceptable way to prove one's worth as scribe. Secondly, it reflects the situation of an

urban ruling class that closed its ranks against newcomers and acquired a new social and legal exclusiveness. Thirdly, it is a sign of the general intellectual change that affected the societies of Europe after the middle of the fifteenth century. Finally, it is also a reflection of the new printing techniques that allowed the production of histories for a larger and international public. Chronicles concentrating solely on matters of the town were rarely put to print. Their naturally restricted public, their content and sometimes their role as *arcantum* of urban politics prevented a widespread distribution. However, when a town chronicle was expanded to include matters of general interest, and even acquired an encyclopedic quality, it gained wider circulation. The notion of a town chronicle acquired new significance at the end of the fifteenth century. The turning point is marked by Hartmann → Schedel's chronicle, printed in a Latin and in a German version, which embedded the history of Nuremberg by way of word and picture in an overall history of the European towns.

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REGULA SCHMID

## Tränkle, Ulrich, von Feldkirch

ca 1380–ca 1413. Austria. Chronicler of the town of Feldkirch and of the Austrian comital house of Montfort. The son of a Feldkirch butcher of the same name, Ulrich Tränkle is attested in charters from Feldkirch covering the period 1396–1413. His chronicle begins with a series of short entries in Latin on the Montfort dynasty for the period 1290–1360, probably dependent on the chronicle of → Johannes von Winterthur. The bulk of the text is in German, giving an uneven chronological coverage through to 1412. His entries deal principally with the history of the counts of Montfort, and after 1388 with the Appenzell wars against the Swiss towns which opposed an emergent Austrian hegemony. Two isolated Latin entries record the deaths of Tränkle's father and mother (in 1412 and 1388 respectively) and the death of Leopold III, Duke of Austria, at the battle of Sempach in 1386. Tränkle has a consistent interest in natural and meteorological phenomena recorded in the Vorarlberg, and provides entries from ca 1380 onwards concerning Feldkirch. His chronicle is the only source for the Easter plays staged in the town by Count Rudolf IV von Montfort in 1380 and 1389.

One complete manuscript from the first half of the 17th century exists (Stuttgart, LB, cod. hist. 2° 618, 101<sup>r</sup>–115<sup>v</sup>), with a further set of excerpts in the hand of the historian Jakob Reutlinger (d. 1611), mayor of Überlingen, dating to 1581 (Überlingen, StA, Reutlingersche Kollektaneen, I, 158–73). The chronicle was used as a source in a small group of 16th and 17th century histories of Feldkirch.

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STEPHEN MOSSMAN

## Translatio imperii

1. The problem of political discontinuity;
2. The passage of dominion;
3. *Translatio imperii* and the Holy Roman Empire;
4. *Translatio studii*

### 1. The problem of political discontinuity

One of the strategies by which medieval rulers consolidated their legitimacy historiographically was to seek continuities between the present dispensation and dominions which had gone before, making the current ruler the natural successor of the great kings of the past. When such a continuity was not easy to find, when for example a dynasty had fallen and been replaced by conquest, an alternative strategy was to highlight the breach and declare the newcomers the divinely ordained scourge on the corrupt society of the past, for did not the Virgin Mary herself sing of a God who *deposuit potentes de sede*—brought down rulers from their thrones (Luke 1.52)? Both ideas, the smooth natural continuity and the abrupt divinely ordained discontinuity can be expressed with the idea of a *translatio*, the doctrine that the God-given order can be "transferred" or "translated" (for in Latin, *transferre* and *translatum* are two parts of the same verb) from one reign to the next.

This idea of "transferring" the kingdom is usually traced back to → Jerome, though he was not the first to use the word in this way. Where the Hebrew text of the Book of Daniel declares that God "deposes rulers and appoints them" (Dan 2.21), the formulation in Jerome's Latin rendering is tighter: *transferet regna*—he transfers the kingdom. A warning against arrogance in the Book of Sirach explains the reasons: *regnum a gente in gentem transfertur propter iniustitias et iniurias et contumelias et diversos dolos* (the dominion is transferred from people to people because of injustice and lawlessness and scandal and diverse iniquities, Sirach 10.8). So Jerome, and the whole subsequent Latin Christian tradition, thought of the sequence of four kingdoms

in → Daniel's dream (Babylon, Medo-Persia, Macedonia, Rome) as a kind of divine *translatio*, with God transferring authority from one failed potentate to another. And since this sequence of kingdoms was a basic historiographical pattern by which world chronicles could be structured and the divine economy of history comprehended, the idea of the transference of dominion was widely known and so was available for further development.

### 2. The passage of dominion

So when English historians wished to account for the fact that the ancient Britains had been replaced by the Anglo-Saxons, whose kings had in turn been displaced by the Norman conquerors, it would have been most implausible to argue for legitimate lines of succession in the traditional sense, but a concept of God systematically replacing degenerate structures with more perfectly Christian ones has a similar legitimizing force.

Alfonso X of Castile and León used the *translatio* motif in 13th-century Castile in the → *General estoria*. The chronicle is constructed with an eye to a transfer of the empire from the Hebrews to the Romans, passing through the Persian and Greek empires. Within the text, narrative precedence is given to whichever people controls the *imperium* at the time. Thus Hebrew history takes centre stage until the Hebrews lose their *imperium* to the Persians at the end of the third part and fourth aetas. From this point, Persian, Macedonian, Alexandrian, and Roman history take precedence over Hebrew history.

After the fall of Constantinople in 1453, Byzantine historians had a fundamental problem interpreting the change in the world. In their tradition, only the Eastern Roman Empire, the Byzantine Empire, was the legitimate continuation of Rome. With its collapse, the Roman dominion had ended, and the pattern of four Kingdoms as traditionally understood had come to an end. The Byzantine historian → Doukas deduced that the end of the world had arrived. However, the world continued. Michael → Kritoboulos, a Greek historian in the service of the new Turkish rulers seems to have been the first to reinterpret history to allow another *translatio*: the Roman empire had been transferred to the Ottoman.

### 3. *Translatio imperii* and the Holy Roman Empire

It is in German thinking that the concept receives its most sophisticated form. After the fall of Rome, the eastern, Byzantine Empire saw itself as the continuation of the Roman imperium. German historians accepted this, as it was necessary to bridge the 300-year gap between the decline of Rome and the rise of the Franks. The doctrine emerged that the Roman *imperium*, which had been kept alive in the east, was passed from Byzantium to Germany by Pope Stephen II because of the Byzantine failure to defend the true church. The chronicle of → Martin of Opava reports Stephen's pontificate in this light: *Hic ultimo anno pontificatus sui romanum imperium a Grecis transtulit in Germanos in personam magnifici regis Karoli tunc in iuvenili etate constituti. De qua translacione tangit decretalis: Venerabilem.*

This idea is slightly different from the older concept of *translatio*, for it is not simply dominion being transferred from one empire to the next—it is specifically the Roman imperial dominion which is now transferred from the Greek-Romans to the German-Romans. In other words, *translatio* here implies not a succession of empires, but the continuation of the same empire, translated to new incumbents. This is important, since Rome was the last Empire in Daniel's dream, and the German empire must therefore be equated with Rome; it was theologically easier to say that Rome was continued in the German empire than to say that it had fallen and been replaced by something Daniel had not foreseen. This variety of the *translatio* doctrine emerged in its full form in the twelfth century, and can be seen in the same context as the rise of the term "Holy Roman Empire" (*sacrum Romanum imperium* or S.R.I.), used apparently from the mid-13th century. However, ideas of continuities between Roman and German empires which can be thought of as precursors of this *translatio* principle can be found much earlier.

*Translatio imperii* was a concept of immense political importance for the legitimization of German dynasties. It was part of the complex of ideas which made the Emperor more than a national ruler, but in a sense a leader of all Western Christendom. It also played into the tensions between spiritual and secular authority, for example in the Investiture Contest. On the imperial side it gave the Emperors a deeper legitimacy in their



dealings with the Papacy, for they represented an authority older than the Papacy, a lineage which included, but did not begin with Constantine, who had established the Papacy. On the other side of the conflict, a curial concept of *translatio imperii* developed which claimed that it was the Papacy who had transferred the imperial dignity to Charlemagne, and was entitled to transfer it again.

Leopold von Bebenburg, Bishop of Bamberg (1297–1363) is one who worked on this doctrine. In his *Tractatus de iuribus regni et imperii Romani* (written ca 1340) he argued that the Emperor's legitimacy as a ruler was based entirely on the choice of the Electors, and did not require Papal approval; only the special functions which placed him above other European rulers, his tasks of defending the church and keeping the peace among the Kings of Christendom, were conferred by the *translatio* under Pope Stephen: *His praemissis, posset forte dici, quod per hoc, quod praedictus Stephanus papa elegit dictos Reges ad sedem Apostolicam defendendam, motus fuit dictus Martinus in praedicta Chronica sua, et alii hoc idem dicentes: Quod idem Stephanus transtulit imperium de Graecis ad Germanos. Cum enim Imperator teneatur sanctam ecclesiam Romanam defendere, et exaltare dominum Papam.* → Konrad von Meigenburg (ca 1309–1374) is another historian whose name is associated with the doctrine. His *Tractatus de translatione imperii* is a theoretical work which uses the *translatio imperii* concept to reflect on the difference between secular and religious power.

The *translatio* concept is found in different ways in many German chronicles of the eleventh to sixteenth centuries, though it is fully developed only from the twelfth. An important chronicler who has a strong sense of the translation theory is → Otto of Freising, whose chronicle is arranged in a two-cities structure, tracing the history of culture from Mesopotamia via Athens and Rome to France, and of monasticism from the Egyptian desert fathers to Benedict and the Latin West, thus combining the cultural and political aspects of the concept. The vernacular → *Kaiserchronik* gives a continuous narrative of emperors from Julius Caesar to the contemporary ruler Conrad III, stressing the direct line of succession with no awareness of a discontinuity at all. *Translatio imperii* is implicit or explicit in → Frutolf/Ekkehard, → *Chronica regia Colo-*

*niensis* (ca 1200), → Bernold of St. Blasien and → Sigebert of Gembloux.

#### 4. *Translatio studii*

Some writers connected *translatio imperii* with a closely related idea, *translatio studii*. This implies that with the passage of dominion comes also a passage of intellectual and cultural life. For example, Iohannes de Garlandia (or Iohannes Anglicus, ca 1195–post-1272), an English-born scholar active in France, used the idea of *translatio studii* to show how the centre of poetry and philosophy had moved from the ancient Orient to Athens, then to Rome, and finally to Paris. *Translatio studii* is found in Chrétien de Troyes's prologue to *Cliges*, but in a very ironic tone and with reference to chivalry. Similarly it is found in → Froissart's preface, where it applies it to an allegorised figure of Prouesse (Prowess or Chivalry), which according to him was in his youth residing in England (Edward III, Black Prince), but he seems unsure where she is going: "I am not sure whether she wants to move on or go back" (to France).

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GRAEME DUNPHY

#### Translation of chronicles

1. The Chronicler as Translator; 2. Greek and Latin as Source Languages; 3. Works in parallel vernaculars; 4. Translations at the Request of a Ruler; 5. Translation by the original author

#### 1. The Chronicler as Translator

Throughout the Middle Ages in Europe, chronicles were translated, usually from Latin to various vernaculars, and occasionally, and especially towards the end of the period, from vernacular into Latin. Translations between vernaculars

were rare and restricted to areas of overlapping languages and cultures and to chronicles of interest to multilingual social groups like crusaders.

Translation means the oral or written transmission of information between languages and therefore from one cultural context into another. Its main effect is the geographical, social and temporal expansion of knowledge, and the transmission of new words, new concepts of thought, new stylistic features, and new things to talk about. Translations have three basic features. They reflect the audience the translator had in mind, they signal the presence of bi- or multilingual, literate persons in a given society (the translators), and they shed light on social and cultural tensions and their dynamics within societies.

In the Middle Ages, chronicles never attained the level of authority that was ascribed to the Bible and the Church Fathers. The translators therefore did not feel compelled to render the words of their source texts as exactly as possible. It is thus difficult to distinguish processes of translation clearly from processes of "adaptation" or "reworking". This inherent problem of definition is exacerbated by the very method of medieval historiography itself, which was typically compilatory. As chroniclers copied, rearranged and strung together pieces of other texts, they translated other chronicles piecemeal, summarized them in another language, or just used the information they found for their own purposes.

Historians seeking to educate and entertain their audience were inclined to delve into any available source of information, including any written in a language different from the main language of their supposed audience. However, they chose the language of their own texts with a social or political agenda in mind. Many chroniclers pointed out that they decided to write in the vernacular in order to entertain and educate "learned laymen". An impressive number of chronicles were translated on the order or under the supervision of a ruler. And still other historians chose to write in a politically marginal language in order to make an ideological statement.

#### 2. Greek and Latin as Source Languages

During the early Middle Ages, most chronicles in Europe were written in Latin and, in the Byzantine sphere of influence, in Greek. In the fifth

and sixth centuries, scholars like → Epiphanius scholasticus and → Anastasius Bibliothecarius, among others, were making Greek historiography available to the Latin world. In the following centuries, translations of Greek chronicles, especially that of → Eusebius of Caesarea, were instrumental for the development of the historiography of the Christian East, both in Arabic (Syria) and the local vernaculars (Caucasus). A number of chronicles written in Old Church Slavonic are based on Greek models, for example the twelfth-century Chronicle of Konstantinos → Manasses or, even if the identification of a specific source chronicle is disputed, the fifteenth-century → *Bulgarian Anonymus Chronicle*.

While in the East, the Greek vernacular evolved gradually from classic Greek, the linguistic development of the medieval West was marked by the cohabitation of Latin and the various vernaculars. Latin as the older, traditional language of writing remained the main source language of translations throughout the Middle Ages. The number of independent translations, and the number of languages a work was translated into, are indications for the popularity of a text over a period of time or in a geographically expanding area. An obvious condition of such an expansion is a subject matter that is of interest to a socially and geographically broad public. In general, world chronicles, encyclopedic works and the *Flores*-literature with their universal scope developed audiences spanning geographical and linguistic divides.

This observation applies particularly to the four versions of → Martin of Opava's *Chronicon pontificum et imperatorum*, which acquired the status of an authoritative handbook of European history. The popularity of Martin's innovative, schematic presentation of the history of the successions of popes and emperors is shown by more than 500 known Latin manuscripts and translations in all major European languages—German, Castilian, French (by Sébastien → Mamerot), Italian, English (see → Martin of Opava, English)—as well as partial translations in Greek, Armenian and Persian. The Persian translation was used by Mongolian court historian → Rashid al-Din.

Also immensely popular was the Latin universal history (*Polychronicon*) of the fourteenth-century Benedictine monk Ranulf → Higden. Translated into Middle English by John → Trevisa in 1387, it received a partial printing in English as early as 1480, and again in 1495. A later example whose dissemination was supported by print from the start,

is Werner → Rolevinck's *Fasciculus temporum*. Printed in 1473, it was almost immediately translated into Middle Dutch and incorporated into a collection of regional chronicles that appeared in print in 1480 (see → *Fasciculus temporum*, Veldener version). In addition, German, French, Welsh and Middle English translations and adaptations show the importance of this compendium of world history in the early modern period. An example of successful *Florilegia* are the various books of → Bernard Gui. The Latin works of this prolific fourteenth-century Dominican author, active in southern France, were translated several times independently both in French and in Provençal, and almost all of them were translated by Jean Golein, translator in the service of Charles V.

Translations from the vernacular into Latin were rarer than from Latin into the vernacular, but the patterns of transmission are similar to those described above: they reflect subject matters of general interest, signal the presence of a multilingual society (Britain, the Crusaders), and are motivated by the literary interest of learned men. The popularity of the first ever written chronicle in German treating ancient matters, the mid-12th century → *Kaiserchronik*, is underlined by the number of manuscript, several prose adaptations, as well as a Latin translation of one of the prose versions. From the old French universal chronicle → *Chronique dite de Baudouin d'Avesnes*, only the genealogies at its core were translated into Latin. In the case of the → *Königsberg World Chronicle*, a translation of the Low German → *Sächsische Weltchronik* probably of Silesian origin, Latin might have served as agent between a vernacular work and a chronicler who did not understand this vernacular. This was certainly the case when Konrad → Gesselen rendered → Wigand von Marburg's middle high German history of the Teutonic order into Latin on behalf of the Polish historian Jan → Dlugosz. The Anglo-Norman mythological history of England, → *Des Grantz Geanz*, was translated into Latin prose as well as into English prose and verse, while the Latin *Chronicles of the kings of Alba* may have originated in a Gaelic text. While → Ekkehard IV's Latin translation of → Ratpert's Old High German *Galluslied* attests to the abbey of St. Gallen's famous school, late 15th century historians like the royal chronicler → Nebrija, rewrote vernacular works in Latin in order to improve their literary quality and to propagate the importance

of their national heritage to the new international community of humanists.

### 3. Works in parallel vernaculars

Translations into more than one language reflect more than a subject matter of potentially broad interest. They also point at an international public. This is the case with chronicles aimed at the Paneuropean community of crusaders. Unique from the point of view of the languages involved, but typical as a chronicle reflecting a linguistic situation in a specific political context, is the so-called → *Chronicle of the Morea*. This fourteenth-century account of the rule of the French family Villehardouin over the western part of the Peloponnese (Morea) was written in a Greek and an Old French version subsequently translated into Aragonese and Italian. A similar situation applies in the → *Unique Chronicle of Sicily*, an eleventh-century Greek text on the Arab rule over Sicily, which was later translated into Arabic. The → *Gran Conquista de Ultramar*, a thirteenth-century crusade chronicle compiling translations from French and Provençal also reflects the close connection between languages and audience, in this case the multilingual group of crusaders. The popularity of a work might be enhanced by the use of verse. → Nikolaus von Jeroschin's German verse translation of → Peter of Dusburg's Latin prose chronicle on the history of the Teutonic Order was, indeed, more popular than the Latin original (see → Verse and prose). Interestingly, it was then retranslated into Latin by Konrad → Gesselen, Peter's original presumably not being available when a Latin version was required.

The early medieval political and linguistic separation of western Europe into a Germanic and a Romance sphere had lasting effects. In contrast to courtly literature that appealed to a Paneuropean noble class, chronicles with their prevailing political subject matter were not translated from German to French or vice versa before the sixteenth century. Translations between vernaculars appear only in the late middle ages and were basically restricted to areas of cultural cohabitation of different linguistic groups. But even in England, where the most popular Anglo-Norman → *Prose Brut* was translated in English, and in Bohemia, where → Beneš of Hořovice translated the German chronicle of Jakob → Twinger von Königshofen

in order to incorporate it into his own Czech work, such translations are relatively rare.

However in border countries and in lands where languages coexisted or superseded each other, it was relatively common for a Latin work to be translated independently into neighbouring vernaculars. In the Netherlands, the → *Flandria generosa*, a group of thirteenth-century Latin genealogies, were translated twice into French (see → *Flandria generosa*, French) and into Dutch in the fifteenth century by Jan van → Diksmuide, and thus inspired independent groups of imitators in Latin, Dutch, and French. In England, → Geoffrey of Monmouth's Latin *Historia Regum Britanniae*, written before 1139 (and claiming to be a translation from Welsh in the first place) was translated into French and retold in verse by → Wace in 1155 and by Geffrei → Gaimar, also in the twelfth century. In the thirteenth, → Lazamon translated and adapted it into English. A Latin verse version, the → *Gesta regum Britannie*, and the Welsh complex *Brut y Brenhinedd* also date from the thirteenth century. The immense popularity of Geoffrey's work is attested by the various *Prose Bruts* in English and Anglo-Norman, and their adaptations. In Bohemia, the so-called → Dalimil chronicle, written in Czech in the fourteenth century as a clear political statement against the German upper class, was translated in 1342/46 into Middle High German, thus making it available to this group. A second German translation in the first third of the fifteenth century evidences of the growing interest in Czech history during the Hussite period, while the exact context of a Latin translation, made in Italy around 1330, is unknown. It is, however, notable, that this lavishly illustrated manuscript was made during the reign of Charles IV, king of Bohemia and German emperor, whose political activities in northern Italy were particularly intense.

### 4. Translations at the Request of a Ruler

Of the numerous Latin works that were translated in Old and Middle English, Low and High German, French, Provençal, Catalan, Castilian, Irish, Danish, Polish, Hungarian, Dutch, Italian, Czech, and Scots, and their various dialects, an astonishing number were made at the request of a ruler. In ninth-century England, King Alfred actively sought to make Latin books available

through translation. Among them was → Bede's *Historia Ecclesiastica*, which was turned into Old English. In Catalonia, Jaume → Domènec used and adapted the *Speculum historiale* of → Vincent of Beauvais when Peter IV of Aragon commissioned him, in 1360, to write a universal history. Thomas → Ebendorfer translated the Latin chronicle of → Leopold von Wien on the orders of Frederick III. The fourteenth-century chronicle of Johannes de → Beke was translated into French and reworked for the Duke of Burgundy in 1455, while a Dutch version of the end of the fourteenth-century, the *Nederlandse Beke*, had already flourished in a series of adaptations. Important points of departure for large-scale national historical enterprises were the translations by Jean → Chartier for the → *Grandes Chroniques de France*, translations of various Latin chronicles made by a team of scholars working under → Alfonso X of Castile and León for the Castilian → *Estoria de Espanna* and translations by Juan → Fernández de Heredia, who, like Jaume Domènec, worked for the Aragonese King Peter IV "el Ceremoniós".

### 5. Translation by the original author

Once the vernaculars had established themselves as serious written languages, authors eager to distribute their works or to appeal to both an erudite clerical and an interested lay public sometimes penned their histories both in Latin and in a vernacular language. This is the case for Jacob → Twinger of Königshofen at the end of the fourteenth century, who wrote on the linguistic border between French and German and addressed his works to laymen and clergy alike. In 1313, Pere → Marsili completed a Latin translation from Catalan of the *Llibre dels feits* of King → Jaume I of Catalonia and Aragon on the order of the king's grandson. No doubt, Jaume II intended to use this translation for the publicizing of his family's achievements to a larger audience than that able to read Catalan. By the late fifteenth century, translations usually reflect the newly developed appreciation for Latin as a language of communication. This coincided with the revival of the world chronicle in the humanist era. An example might be the → *Andechser Chronik*. This late fourteenth-century German prose chronicle propagating the pilgrimage to Andechs was translated into Latin



in 1472. This Latin version was later re-translated into German. But it was becoming more common for chroniclers to endear themselves to potential patrons by writing simultaneously in Latin and their vernacular. Hartmann → Schedel and → Albrecht of Bonstetten, both writing at the very end of the fifteenth century, are typical examples of this procedure.

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REGULA SCHMID

### Traversari, Ambrogio

16 September 1386–21 October 1439. Italy. A Camaldolese monk born in Portico di Romagna, a small town near Forlì (Emilia Romagna). He began his studies in the nearby town of Galatea di Romagna and continued and completed them at the monastery di S. Maria degli Angeli in Florence, which had meanwhile become a humanist centre of the first order in the Florence of the Medici family, and also the seat of the most highly qualified community of Camaldolese monks. There he studied above all Latin under the guidance, it would appear, of Emanuele Crisolora, who was in Florence at that time, and of Demetrio Scarano, a Greek refugee who had retreated to the monastery in 1416. Traversari was charged with being administrator of the goods of the monastery, a task at which he excelled. After being elected as general of the Camaldoli order in 1431, he moved to Camaldoli with the task of cleaning up the situation of moral degradation of the monks and the convents. He played a major role in the Council of Ferrara-Florence (1438–39) and was one of the main protagonists in that of Basel following

Pope Eugene IV. He lived in and helped to create a culturally flourishing environment and he cultivated valuable relations with, among others, the sculptor-architect-art writer Lorenzo Ghiberti. He died suddenly in Florence in the monastery of S. Salvatore, not of the plague or from poisoning as was said and written at the time, but more plausibly because of the return of some previous pathology which had become chronic.

The name of Traversari is linked to a collection of *Epistolae* in 25 books and the book of memoirs *Hodoeporicon* or *Commentarium* (Florence, Biblioteca Laurenziana, Plut. 13.12 and Florence, BN, Conv. Soppr. D 3, 34). An accurate and detailed description of a time span and not the rewriting of an entire existence, the *Hodoeporicon* is a sort of travelogue where the various stops along the way to visit the various Camaldolese convents following his election as general are annotated meticulously and without any particular emphasis as regards place. A highlight of the work is his description of moral degradation in the convents, in relation to which the narrator-protagonist is invested with a providential role that is also *super partes*. The narrative is almost always concise except when the sentimental sphere is touched upon in general, but especially when narrating private feelings of friendship and brotherly love.

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ROSANNA LAMBOGLIA

### Treckpoel, Peter

1415–ca 1508. Low countries. Author of two chronicles, the *Chronyk van Overmaes* and the *Kroniek van Bilzen*, and occasionally though dubiously cited as the author of the → *Chronijk van Luyk*. Born in Beek (near Sittard), Treckpoel trained as a priest and sang his first mass in 1469. Shortly thereafter, he became chaplain in Geulle and (from 1480) in Sittard. In 1492, he accepted the position of rector with the sisters of the Third Order of St.-Francis in Bilzen (near Hasselt). Travelling extensively throughout the region of Liège and current Belgian and Netherlandish Limbourg, Treckpoel kept personal notes of important events relating to political history and to the history of regular and semi-regular communities from the late 1460s onwards. He began compiling his notes shortly after settling in Bilzen, and produced his two chronicles there, maintaining the Overmaes chronicle until his death. Both were written in the Limburg dialect of Dutch.

In 1498, Treckpoel acquired the recently-printed → *Alderexcellentste Cronijcke van Brabant*, to which he added numerous marginal notes relating to the history of his region and to that of a number of mostly female monastic and semi-regular communities. As an appendix, he added 63 folios' worth of historical narrative known as the *Chronyk van Overmaes* (Brussels, KBR, Incunables B 1373, fol. 2<sup>r</sup>–63<sup>r</sup>). This chronicle consists of two distinct parts: the first deals with the Creation up to ca 1460 and is largely based on *Die alder excellentste Cronyke*, while the second deals with the years 1460 to 1508 and is based on Treckpoel's own observations and contemporary eyewitness reports. The second part has particular merit in that it concentrates on the history of a region roughly equal to the Dutch-speaking northern part of the bishopric of Liège, a region poorly served by historians in the period. While ill-organized and repeatedly revised by the author himself, the final pages of the chronicle contain a wealth of information on the foundation and first years of small female monastic and semi-monastic houses in the region. The chronicle was first compiled in the early 1490s and then maintained synchronically until the presumed time of the author's death.

In the same years in Bilzen, Treckpoel also revised a small chronicle written around 1484 by a member of the local community of sisters of the Third order of St.-Francis. The narrative, known

as the *Kroniek van Bilzen* and dated to 1493–99, complements an account of the community's first two decades with reports of the ravages caused by incessant warfare in the immediate vicinity of Bilzen. Highly emotional in tone, the narrative reveals a warm relationship between the rector and the sisters and a great deal of empathy with the beleaguered population. Preserved in what appears to be the autograph (Hasselt, Rijk-sarchieff, Bilzen Klooster Maria-ter-Engelen, 6, fol. 1<sup>r</sup>–23<sup>v</sup>), important sections of the narrative remain unedited.

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STEVEN VANDERPUTTEN

### Trevet, Nicholas

ca 1257/65–1334. England. A Dominican friar, Trevet was a biblical and classical scholar who studied in London, Oxford and on the Continent, returning to Oxford in 1314 to teach. His non-historical writings include commentaries on Livy, Seneca, Boethius and → Augustine, as well as biblical commentaries. In addition, he is known for his three chronicles, two in Latin and one in Anglo-Norman. The latter was subsequently translated into Middle English.

Trevet's *Annales Sex Regum Angliae* was composed in the early 1320s. The focus is on the Angevin kings; it opens with Stephen in 1135 and ends with the death of Edward I in 1307. The narrative is structured around the events of each year and incorporates transcriptions of important documents, letters and treatises. The *Annales* were used by → Higden and → Walsingham. The

text survives, in full and in part, in over fifteen manuscripts; full 14th-century versions are found in BL, add. ms. 54184; BL, Cotton Otho ms. D.viii; London, College of Arms, Arundel 14; and Paris, BnF, lat. 4167A.

The *Historia ab origine mundi ad Christum natum* is dedicated to Hugh d'Angoulême, archdeacon of Canterbury. Organised around the first five Ages of Man, the narrative runs from the Creation to the birth of Christ. Each section includes quotations from the Bible and such historians as Augustine, → Eusebius of Caesarea, → Peter Comestor and → Bede. Other sources include Livy, → Suetonius, Origen and → Geoffrey of Monmouth. Seven manuscripts survive, none apparently of English origin: Florence, BNC, Conventi G.3.451; Berlin, SB, ms. Phill. 1846; Klagenfurt, Bischöfliche Bibliothek, XXXI a 9; BL, Royal ms. 13.B.xvi; and Paris, BnF, lat. 4949, lat. 16018 and lat. 16019. The chronicle has not been printed.

Trevet's vernacular history, the Anglo-Norman *Les Cronicles*, is dedicated to Mary of Woodstock, daughter of Edward I and Eleanor of Castile. It is not simply a translation of the *Historia*, but a reworked narrative for a different type of reader. The text begins with the Creation and runs to 1334. While purporting to be a history of the world, its focus is primarily on England. There is less emphasis on specific dates than in Trevet's Latin histories, with more stress on moral instruction. Sources used include Bede, the → *Anglo-Saxon Chronicle*, Geoffrey of Monmouth, the → Jacob of Voragine, → William of Malmesbury and → Vincent of Beauvais. The tale of Constance, central to the text, was used by Chaucer in the *Man of Law's Tale*. Nine medieval copies of *Les Cronicles* survive; the earliest is Oxford, Magdalen College, ms. 45. The text has never been published.

One 15th-century manuscript of a Middle English translation of *Les Cronicles* survives in Cambridge, MA, Harvard University, Houghton Library, ms. eng. 938. The translation is on the whole faithful to the Anglo-Norman text, with occasional interpolations and abridgements, and is continued seamlessly by materials from the English → *Prose Brut*, beginning in 1327 and running to 1417. These chronicles are valuable for their scope and didacticism as well as for their careful incorporation of sources, both classical and medieval, which Trevet was scrupulous in acknowledging.

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LISA M. RUCH

## Trevisa, John

14th century. England. Scholar, translator and priest from Cornwall, who studied at Exeter and Queen's College, Oxford, and served in Gloucestershire, England. Translated the Latin *Polychronicon* of → Ranulf Higden into Middle English (retaining some words and phrases in Latin, Old English and French). He also translated Bartholomaeus Anglicus's *De proprietatibus rerum*, the Gospel of Nicodemus, Richard Fitzralph's sermon *Defensio curatorum*, William Ockham's *Dialogus inter militem et clericum*, and probably Aegidius Romanus's *De regimine principum*.

Trevisa produced the English *Polychronicon* ca 1385–87, although he may have begun work on it as early as 1377 under the patronage of Sir Thomas Berkeley IV. It includes original contributions: two prefaces, a *Dialogue between a Lord and a Clerk*, a dedicatory *Epistle to Lord Berkeley*, and over 120 original signed notes interpolated into the text that contain Trevisa's opinions, observations and explanations. These indicate that he anticipated a wide audience of noble, clerical and lay readers for his work. He may have sought to give historical information to lesser educated priests as materials for sermon composition and pastoral care. His interpolations include anti-monastic sentiments and Wycliffite sympathies as well as an argument against Higden's doubts about the truth of King Arthur's conquest of much of Europe.

There are fourteen complete manuscripts, all from the 14th and 15th century: London, BL, Cotton Tiberius ms. D.vii, BL, Stowe ms. 65, BL, Harley ms. 1900, and BL, add. ms. 24194; Cambridge, Corpus Christi College, ms. 354 and St. John's College, ms. 204; Liverpool, PL, f. 909 HIG; Manchester, Chetham's Library, ms. 11379; Glasgow, UL, Hunter ms. 367; Aberdeen, UL, ms. 21; Oslo/London, Schøyen Collection, 194 (olim Penrose 12); Princeton, UL, ms. Taylor 6 and ms. Garrett 151; and San Marino, CA, Huntington Library, HM 28561. In 1482, William → Caxton printed his own version of Trevisa's *Polychronicon*, which contained a new preface and a *Liber ultimus* by the printer [Fig. 53]. It was reprinted in 1495 by Wynkyn de Worde in 1527 by Treveris. The description of Britain was published separately by Caxton and De Worde in 1480 and 1498 respectively.

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JANE BEAL

## Tribbe, Heinrich [Heinrich von Sloen]

ca 1410–64. Germany. Canon of Minden Cathedral (Westphalia). Author of the Latin episcopal chronicle known as the *Jüngere Bischofschronik* and of a description of the town and monastery of Minden. He was a member of the Tribbe branch of the knightly von Sloen family, of which at least five other members were also canons at Minden cathedral. Heinrich himself is mentioned as canon for the years 1445 and 1450. Between 1450 and 1460 he compiled a codex of historical content, including the Dortmund chronicle by Johannes → Nederhoff (*Chronicon Tremoniensium*), Tribbe's own adaptation of → Hermann of Lerbeck's *Catalogus episcoporum Mindensium*, and a description of Minden; both of the latter date from the same decade as Tribbe's compilation. In these he deals with the political and religious conditions in the town and the bishopric. He particularly glorifies the earlier bishops while criticizing his contemporaries (*raptores et praedones*, bandits and robbers) for their misrule and wastefulness. As sources Tribbe used many now lost writings from the episcopal archives. The text, complete, but not in its original order, survives in just one manuscript, possibly the autograph: Berlin, SB, ms. boruss. quart. 147 (second half of the 15th century); in addition, the Lerbeck adaptation survived into modern times in two other manuscripts, Hanover, Niedersächsisches Hauptstaatsarchiv, T 1 (late 15th century) and T 2 (17th century), both of which were lost in 1943.

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JAN ULRICH BÜTTNER

## Trinity Chronicle [Троицкая летопись]

post 1408. Russia. → A prose chronicle in Church Slavonic (Russian recension), compiled (according to Kloss) at Trinity Monastery in Sergiev Posad near Moscow by Epiphanius the Wise, as is suggested by his style of "word



weaving". The only (parchment) manuscript perished in the great Moscow fire of 1812, but had been amply used some years before by the historian N. KARAMZIN in his famous *History of the Russian State*. M. PRISELKOV reconstructed the text in 1950, basing himself on KARAMZIN's direct quotations (and less reliable borrowings), deviant readings from the *Trinity Chronicle* cited in the first (incomplete) edition of the → *Laurentian Chronicle* (1804), and on hypothetically corresponding passages from the → *Simeonov* and → *Rogožskij Chronicles* and others. The contents of the chronicle appear to go back mainly to the protograph of the *Laurentian Chronicle*, but its agenda (pro-Muscovite, in favour of Metropolitan Cyprian) should be described with more reservation, since all we have is a reconstruction, a situation which has generated considerable methodological discussion.

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MICHEL DE DOBBELEER  
TIMOFEI VALENTINOVICH GUIMON

## Trithemius, Johannes

1462–1516. Germany. Benedictine monk with ambitions in humanism, and a prolific author, whose work includes monastic histories and a history of the Franks. Named from Trittenheim (on the Mosel), Trithemius entered the Benedictine monastery in Sponheim in 1482, became abbot in 1483 and was an important proponent of the Bursfeld reform. When he was forced to resign in 1506, he settled at St. Jakob's in Würzburg.

Trithemius was a gifted orator and a passionate bibliophile and had a strong enthusiasm for learning throughout his life. This also led him to astrological and magical literature, which later won him the reputation of a magician, especially in Protestant polemics. His historical interests brought him into contact with the most important German humanists. His rich oeuvre encompasses theological, mystic-ascetic, historical, hagiographical, biographical and literary histori-

cal works, as well as a number of orations. Of particular importance are his catalogues of authors, *De scriptoribus ecclesiasticis* (printed Basel 1494) and *Catalogus illustrium virorum Germaniae* (best manuscript: Kassel, LMB, 2<sup>o</sup> cod. theol. 63, 1<sup>r</sup>–79<sup>r</sup>; printed, Mainz 1495), and the famous tract *De laude scriptorum manualium* (printed Peter von Friedberg, Mainz, 1494).

Trithemius' mostly compilatory monastic histories are inspired by the Bursfeld reform. His *Chronicon Sponheimense* (main manuscript: Würzburg, UB, m.ch.f. 126, 4<sup>r</sup>–124<sup>r</sup>), was written in 1495–1509. It was followed by two works on the monastery in Hirsau, first the *Chronicon Hirsaugiense* (1495–1503, Vatican, BAV, cod. vat. pal. lat. 929, 1<sup>r</sup>–258<sup>r</sup>, *editio princeps* Basel 1559), ending in the year 1370. It remained unfinished, and was replaced with a two-volume reworking, the *Annales Hirsaugienses* (1509–14, Munich, BSB, clm. 703, printed St. Gallen 1690). Both monastic histories run from the fictitious origins to the present, both are annalistic and structured along abbacies. They contain many narrative asides, and as the author approaches his own period, also offer many reliable comments on contemporary affairs. Finally Trithemius composed a short account of the history of his Würzburg monastery, *Compendium breve fundationis et reformationis monasterii sancti Jacobi [...] Herbipolensi* (autograph: Würzburg, UB, m.ch.f. 126, fol. 145<sup>r</sup>–153<sup>v</sup>).

Trithemius' first dynastic history was the genealogical treatise *Chronicon successionis ducum bavariae et comitum Palatinorum* (Munich, BSB, cgm 1616, 29<sup>r</sup>–80<sup>v</sup>), compiled around 1500–06. His history of the Franks, which is said to have encompassed three volumes, is now lost. However, his *Compendium [...] de origine regum et gentis Francorum* survives (London, BL, add. 22794; printed Mainz 1515) as does the *De origine gentis Francorum compendium* (written 1514; printed Basel 1574). They present a fictional genealogy of the Frankish kings from their Trojan origins on, and seek to present material for a genealogy of the Habsburgs, used by his contemporary Jakob → Mennel.

Trithemius' tendency to expand sparse historical sources into elaborate narratives to the point of giving fictional representations of historical persons and events has won him the reputation of a fabulist. He sought to mask his inventions by citing the supposed historians Meginfred and Hunibald. He claims that the Fulda monk Meginfred wrote

on the origins of numerous German monasteries, justifying his early dating for monastic foundations, while Hunibald is styled the continuator of the chronicle of a Frank W[isog]astald and thus as a source for the early history of the Franks. Trithemius' fictions grew out of the desire to recreate lost sources. They intend to show early and ideal conceptions of monastic life and to reconstruct a Frankish-German antiquity as a contribution to monastic reform and to the early modern nation-discourse. Thus the "truth" of the report, which he vehemently asserts, is to be understood on a higher sphere and not as historical reality. However, the impossibility of producing his sources brought Trithemius increasingly into discredit towards the end of his life.

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CLEMENS JOOS

## Tschachtlan-Dittlinger Chronik von Bern

[Berner Chronik]

ca 1470. Switzerland. Town chronicle of Berne. In the years before 1471, two members of the Bernese political elite, Bendicht Tschachtlan

(ca 1420–93) and Heinrich Dittlinger (ca 1440–79), jointly created this chronicle, dedicating it as an heirloom of their respective families. The manuscript was therefore privately owned until 1787, when it was bought by the town library of Zürich (today Zürich, ZB, ms. A 120) [Fig. 65].

Authorship of the text is attributed to Tschachtlan, while Dittlinger is credited as scribe. Tschachtlan entered the greater council in 1448 and became a member of the minor council in 1453, where he served his town in various functions until 1492/3. From 1469 to 1473 he held the office of *Venmer* (from the German word *Fähnrich*, ensign), a position second only to the *Schultheiss* (mayor). Heinrich Dittlinger followed a similar, albeit much shorter career path. In 1463, he was elected to the greater council. He became *Umgeltner* (official responsible for consumption tax on wine) in 1467, together with Tschachtlan. In December 1470, he too was elected to the minor council.

The chronicle shares its sources with the writings of Diebold → Schilling Sn., in particular the official chronicles written by Conrad → Justinger for Berne and by Hans → Fründ for Schwyz. The exact relationship between the chronicles of Tschachtlan / Dittlinger and Schilling is still disputed. However, as the three men knew each other intimately as members of the government and as members of the patrician society *Zum Narren und Distelzwang* (Jester and Goldfinch), it is highly likely that they had access to a common stock of documents and exchanged information and texts.

Like its predecessors, the *Tschachtlan-Dittlinger Chronik* tells the history of Berne from shortly before its foundation in 1191. It is the oldest of the "Swiss picture chronicles", combining word and image in a new way. The artist(s) of the 230 pictures decorating the approximately 1000 pages of the paper manuscript are not known, but the artistic background is located in the areas of the upper Rhine and southern Germany. The last picture concerns an event of the year 1468, the manuscript itself is dated 1470.

To the basically finished chronicle, the authors added the description of the so-called *Twingherrenstreit*, an important conflict between fractions of the town's elite that threatened to escalate into a large-scale political upheaval. The political career of the two authors is closely connected to this clash. Dittlinger was elected into the minor council at its height. Tschachtlan's obviously moderate

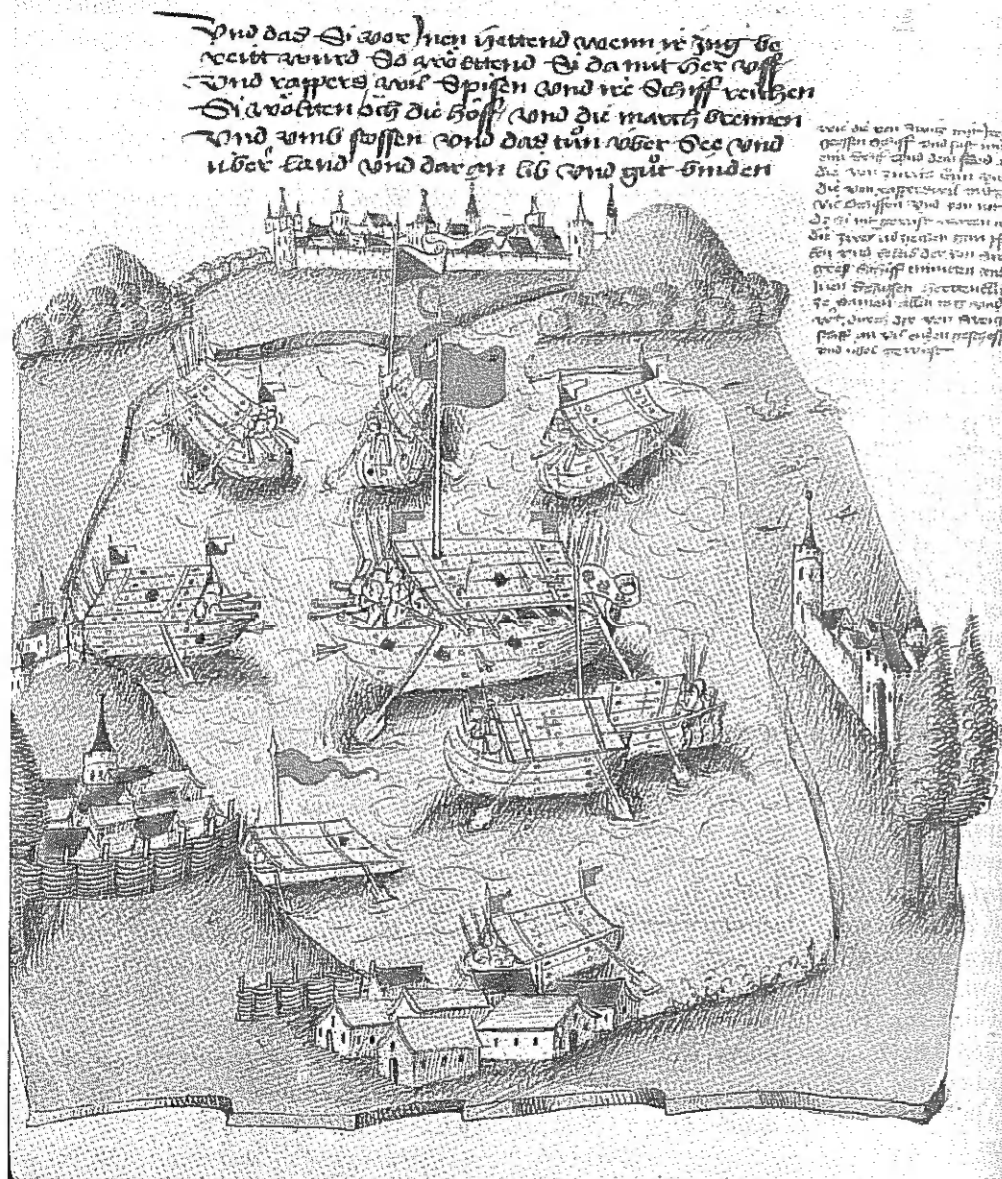


Fig. 65 Tschachtlan-Dittlinger Chronik. Battle on the Lake of Zürich during the "Old Zürich War". The presentation of the scene on a "piece of earth" is typical for this chronicle. Zürich, Zentralbibliothek, ms. A 120, p. 912.

role is shown by the fact that he headed the mediators who managed to abate the conflict in 1471. In general, and in contrast to the official chronicle of Diebold Schilling, Tschachtlan and Dittlinger wrote from the standpoint of the town's artisans and with the aim of showing the wisdom and valour of the old Bernese and God's help against the enemy, of praising God and praying that all Bernese, now and forever, should have the wit and wisdom so to govern land and people that Berne would flourish.

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REGULA SCHMID

**Tucher Family**

15th and 16th century. Germany. Patrician family from Nuremberg, attested from the early 14th century. They owned the Tucher trading company, one of the largest businesses in Nuremberg at the time, with branches around Europe (Lyons, Venice, Geneva, Antwerp). Members of the family, whose education was rigorously focussed on the family's mercantile tradition, were frequently members of the town council, and held important municipal offices which brought them into direct contact with imperial politics. They were also noted as patrons of the arts, and maintained contact with local humanists, especially through the family relationship with Christoph Scheurl, who for his part made a lasting contribution to the *memoria* of the family.

In the various chronicle-type writings which the Tuchers produced over several generations, private and public matters mingle to a remarkable extent. The *Baumeisterbuch* of Endres II

runs from 1464 to 1470 with sporadic additions to 1475. An official copy prepared for the council survives: Nuremberg, Germanisches Nationalmuseum, Hs Merkel 1, as well as two contemporary transcripts, Nuremberg, SA, Reichsstadt Nürnberg, Amts- und Standbücher Nr. 323 u. 323 a. The *Haushaltsbuch* of Anton II from 1507 to 1517 survives in autograph in Dresden, LB, H 79 g. With their pragmatic approach and the principle of strict chronological order, these texts are clearly in the tradition of private business records of the sort which the merchant classes had increasingly kept since the late Middle Ages. Yet the strong presence of a narrative also reflects a new awareness of self, and of the responsibility of the individual for his own actions in the social fabric of family and town.

The early *Memorial* of Endres I (1421-40), which is only known in a corrupted copy of the 16th century (Nuremberg, Scheurl-Bibliothek, Collectaneenband F, 39°-46°), is already located on the boundary between autobiography and chronicle: the author structures his report strictly annalistically, yet at the same time, he chooses a decidedly personal style and reports only what he has experienced himself or heard first-hand, occasionally commenting on the events reported. His focus is mainly on the internal affairs of the town, which occasionally touch on imperial matters, for example in the Hussite campaign of 1421 which is mentioned in the opening passage, but he also gives a full account of his own business and private life.

The *Tuchersches Memorialbuch* is credited to Berthold III, though he had the editing and copying done by a nephew, presumably Endres II. It marks the beginning of the tradition of the family chronicle in the strict sense. The limited circulation of the work suggests that here too the primary readership was the family; two independent copies of the lost original are transmitted: Weimar, Herzogin Anna Amalia Bibliothek, F 86, 59°-64° (1502); Nuremberg, Scheurl-Bibliothek, Collectaneenband H (formerly Archiv des Freiherren und Grafen Haller von Hallerstein, then in the Germanisches Nationalmuseum until 1926). The period covered by the *Memorialbuch*, 1386-1454, corresponds to the life of Berthold, who is presented as the founding patriarch of the family. Even more often than in the *Memorial* of Endres I, family and personal history are intertwined with contemporary local and imperial history, heightening the sense of the key position of the family in



public life. The tradition is continued in the *Großes Tucherbuch*, which was commissioned in 1590 as an opulent codex, with artwork by major artists of the period (Nuremberg, StA, E 29/III Nr. 258).

The Tuchers also consciously influenced the public *memoria* of the town. For the so-called *Tuchersche Fortsetzung der städtischen Jahrbücher bis 1469–1499*, Anton I, his son of the same name, and his nephew Hans VI are known to have provided material. The formally uneven report of the anonymous author strings together the material provided by the family without any recognizable system. The extensive—though certainly not comprehensive—entries on official history (especially on the visits of the emperor to Nuremberg in 1471, 1485 and 1487, the description of which clearly shows a unified concept of town and empire) stand in juxtaposition with family matters, from the election of Hans I as *Losunger* (tax officer; 1461) to the death of Hans VI (1491). The close interweaving of family tradition, patristic self esteem and historical and political interests which typifies this kind of chronicle is also seen in the context in which the *Fortsetzung* is transmitted. Of the four surviving 16th-century manuscripts, two also contain the family's *Memorialbuch*. Together with the two older series of yearbooks, the *Tuchersche Fortsetzung* became a part of the corpus which Heinrich → Deichsler compiled at the beginning of the 16th century.

Because of its particular literary value, the report of Hans VI on his journey to Jerusalem in 1379/80 deserves mention. It became one of the most successful travel guides of its time, and circulated widely.

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BARBARA SASSE

### Tudebode, Peter

12th century. France. Author of the *Historia de Hierosolymitano Itinere* (history of the journey to Jerusalem), a Latin chronicle of the first decade of the 12th century describing the First Crusade. All we know about the author is that he was a priest at Civray in Poitou; a few references suggest that he went on Crusade, where he lost his brother Arvedus.

Frustratingly, given that he was an eyewitness, his account is virtually a copy of the → *Gesta Francorum et aliorum Hierosolimitanorum*, though it does contain a small amount of original material, both in his eyewitness account of the fall of Jerusalem and in the addition of an episode concerning the capture of the knight Renaut Porcet, which is recounted in much more detail in the → *Chanson d'Antioche*. His resemblance to the *Gesta* is so strong that the 19th-century editors of the *Recueil* took his text as the original and the *Gesta* as the derivation. His modern editors HILL and HILL argue that his work is original and independent, and can, in common with the *Gesta* and → Raymond of Aguilers be traced back to a now lost common source. It seems more likely that Tudebode, like the Benedictine clerics → Baudri of Bourgueil, → Robert the Monk and → Guibert de Nogent, used the *Gesta* as his base text but made far fewer alterations to it, adding in only what he could vouch for personally and some scraps of material from oral or other tradition. In

view of the the vividness of these few episodes, we can only regret that he did not see fit to write his own account.

The text exists in four manuscripts, three 12th century and one 13th, the four all presenting slightly differing versions. The editors use Paris, BnF, lat. 5135, a 12th-century manuscript which they characterise as the most careful version.

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CAROL SWEETENHAM

### Turell, Gabriel

late 15th century. Catalonia (Iberia). Historian and heraldist, belonging to a well-connected Catalan family. He wrote two works, the *Arbre d'honor* (1471), a wide-ranging and popular handbook of chivalric practices, and the *Record* (completed 1476), a history of the kings of Aragon and counts of Barcelona. The *Record* is heavily based on Pere → Tomic's chronicle, in many places being an exact copy, and like Tomic, Turell sought to exalt the comital dynasty. There are some notable differences, however, with Turell adopting an independent line on the loss of Spain, the Carolingian origins of the dynasty, the primacy of the county of Barcelona over the kingdom of Aragon, and the details of the battle of Las Navas de Tolosa and its protagonists, while adding independent information on matters as diverse as the origins of Islam and the Catalan expedition to the East (1302–9). Turell also particularly stressed the pre-eminence of his native city of Barcelona. Besides Tomic, Turell was influenced independently by Rodrigo → Jiménez de Rada's *De rebus Hispanie*, the → *Gesta Comitum Barcinonensium* and the → *Crónica de S. Juan de la Peña*. The text is conserved in Barcelona, Biblioteca de Catalunya, ms. 302.

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DAMIAN SMITH

### Turnierchronik

(Chronicle of tournaments)

end of the 15th century. Germany. This High German prose text, which presents the origins of medieval tournaments as an invention of Henry I in the 10th century, is in fact a work of fiction. The name *Turnierchronik* is justified by the medieval title *Cronick/ und verzeichnús/ von Vrsprung/ vnd Anfang/ der Türnir* and also by the chronicle-like narrative arrangement of some sections, though its generic relationship to chronicle-writing is tenuous. ULMSCHNEIDER classes it as a *Turnierbuch*.

The *Turnierchronik* seems to have to be associated with a general "renaissance" of the high medieval chivalry manifest, for instance, in the *Reichsturniere* held in South Germany around 1479–87. It recounts Henry's victory against the Hungarians and depicts his subsequent instructions to organise the first tournament, which resulted in a detailed *Turnierordnung*. This first tournament then is, according to the chronicle, held in Magdeburg in the year 939: *Also brach der keiser mit seinen fursten hern vnnd güten Fruonden vff [...] Do Beüalh Er [...] das sie solten lassen verkunden und vsrüffen Im Reych/ wer Thornyren Wolt/ Das der Vf Sontag nah der heiligen drey kúng tag solt an der herberg sein zú Meydbúrg [...] Also auch geschach nach Christi gepürt Neünhúndert dryssig vnd Im Neuonden Jare* (So the emperor and his sovereigns departed. [...] Then he ordered [...] that they should proclaim within the empire that everyone wanting to take part in the tournament should be in Magdeburg on Sunday after Epiphany. [...] And so it happened in 939 AD). Even this short excerpt shows the fictional status of the text: King Henry (erroneously titled *keiser*) died in fact in 936, three years before the imaginary tournament takes place in the text.

The earliest textual witness is a fragment written by Jörg Rugen in 1494 (Munich, Bayerisches Hauptstaatsarchiv, Notthafft Lit. 62, 689, 1200), though it is unclear whether Rugen is the author of the whole work. This version seems to have been adopted almost literally by Ludwig von Eyb Jr. in the first part of his *Book of Tournaments* in 1519

(Munich, BSB, cgm 961, about 1525). An adaptation of Rugen's version of the *Turnierchronik* exists in the form of a further chronicle of tournaments printed by Marx Würsung in 1518, used as source both for a manuscript of the early 16th century (Göttingen, SB & UB, cod. ms. hist. 98) and for the first part of the printed *Book of Tournaments* by Georg Rixner.

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STEPHANIE SEIDL

## Pseudo-Turpin Chronicle

[*Historia Karoli Magni et Rothlandi* (The History of Charlemagne and Roland)]

ca 1140. France. A fictional narrative in Latin (medieval translations include French and Anglo-Norman) in the guise of a chronicle, purportedly written by Turpin, the warrior Archbishop of Rheims in the *Chanson de Roland*. The real author is generally considered to have been a cleric. The Latin text was written before 1165, possibly as early as 1140. Judging by the number of manuscripts—nearly 300 survive in various languages, some 170 of the Latin text alone—it was extremely popular. The most important manuscripts of the Latin text are Santiago de Compostela, Archivo-Biblioteca de la Catedral, ACS CF 14 (Codex Calixtinus; illuminated); Paris, BnF, nouv. acq. lat. 17656, fol. 28<sup>v</sup>–47<sup>v</sup>; BnF, nouv. acq. lat. 14703, fol. 260–87; London, BL, Harley 6358.

Turpin, who in the *Chanson de Roland* is killed at the Battle of Roncevaux, survived according to the *Pseudo-Turpin*, although injured, to write what was presented as an eyewitness account of Charlemagne's campaign in Spain. The author brought together a number of legends from the *chansons de geste*, the Old French verse epics, legends that focussed on the events of Roncevaux, the battle in which the legendary hero Roland, paladin at Charlemagne's court, lost his life. The *Chanson de Roland* is the main source for much of

the narrative. In turn, the *Pseudo-Turpin* spread accounts of Charlemagne's exploits that were later incorporated into other *chansons de geste*. Though the content was fictional it was accepted as an historical account throughout the Middle Ages and beyond. Indeed, it continued to be used by French historians of the early 17th century seeking to construct an ideal of monarchy, though by then it was no longer accepted as factual. In all versions the *Pseudo-Turpin Chronicle* combines the heroic and the pious, fact and fiction, narrative and sermonising, with extended passages of theological discussion.

The aims stated in the prologues to some versions are explicitly didactic. The text is presented as a positive exemplum of chivalric virtues as embodied in the person of Charlemagne. This has been seen as illustrating a growing sense of national identity. A key element is the use of prose to emphasise the truth of the narrative, thus giving authority to the prose translation. The complexities of epic characters are often simplified to produce a text that apparently sets out ideals rather than problematising them. Charlemagne no longer exhibits signs of indecision; he is rather the very emblem of Christian chivalry and leadership. Nonetheless, many of the translations are very lively in their descriptions, making extensive use of direct discourse and using techniques of oral performance borrowed from the *chanson de geste*, such as apostrophising the audience. Though some versions are quite long, others, notably the Anglo-Norman version of William de Briane, are economically narrated. The most important Anglo-Norman manuscripts are: Vatican, BAV, reg. lat. 624, fol. 14<sup>v</sup>–31<sup>v</sup> (later 13th century or early 14th century); Salamanca, BN, ms. 2631 (illuminated); Florence, BML, Ashunham 52 (early 14th century; richly illuminated); Paris, BnF, fr. 573 (mid 15th century; illuminated); Paris, BnF, fr. 124 (14th century; marginal sketches).

First translated into French around 1202 by Nicholas de Senlis for Yolande the Countess of St Pol and her husband Hugh, it underwent at least 16 further translations into Old French. Many of these survive as parts of longer chronicles and histories. The Nicholas de Senlis translation was particularly important as one of the earliest examples of the use of prose as a literary language in French: Nicholas explicitly asserted that only prose could give a truthful account of events. It survives in three manuscripts as part of the → *Chronique dite Saintongeaise*. Thirty-two manuscripts sur-

vive of the translation commissioned by Renaud, Count of Boulogne, in 1206, a version of what is known as the 'Johannes' translation. One version of the Johannes text was preceded by a translation of the *Descriptio qualiter Karolus magnus clavum et coronam e Constantinopoli transtulit* by Pierre de Beauvais. The *Descriptio* was later abbreviated into a prefatory chapter to form a combined *Descriptio-Turpin* that was to know great success. The earliest French versions all come from the northern part of France in the opening years of the 13th century, a period of great upheaval in the region. The very popularity of the French translations make this a significant text in the development of vernacular prose historical writing.

The chronicle survives in a variety of forms, both the Latin and Old French texts being frequently incorporated into longer chronicles; the Latin text is most famously found in the Codex Calixtinus as part of the *Liber Sancti Jacobi*. In manuscript Vatican Reg. 624 the French text is integrated into a history of France from Charlemagne to Philip Augustus. The → Anonyme de Béthune incorporated the *Pseudo-Turpin Chronicle* into his *Chronique des rois de France* as an integral part of the story of Charlemagne. It was also incorporated into Philippe → Mousquet's *Chronique Rimée*, the → *Grandes Chroniques de France*, → Vincent of Beauvais' *Speculum Historiale*, Jean → Mansel's *Fleur des Histoires*, Jean Bagnyon's *Histoire de Charlemagne* and Nicole → Gilles' *Annales*. It is the *Pseudo-Turpin* version of the life of Charlemagne that is related in the famous Charlemagne window in Chartres Cathedral.

Bagnyon's text of 1478, written for his patron Henri Bolomier, illustrates well the fusion of the *Pseudo-Turpin* with material from the *chanson de geste*. This prose life of Charlemagne contains in the first book an adaptation of part of Vincent of Beauvais' *Speculum Historiale*; the second book is a prose version of a *chanson de geste*, the *Fierabras*; the third book is a version of the *Pseudo-Turpin*. The combat of Roland and the pagan Ferragut in the *Pseudo-Turpin* builds on the tradition of single combats exemplified by that between Charlemagne and Baligant in the *Chanson de Roland*. The Roland-Ferragut combat in turn inspired many others, including that between Oliver and Fierabras in the eponymous *chanson de geste*. There are also references in other texts to Ferragut and it is possible that the pseudo-chronicle inspired a poem in which this pagan featured.

The *Pseudo-Turpin* underwent many translations, surviving for example in Old Welsh, Irish, Galician and Catalan. A 15th-century Middle English prose translation survives in San Marino CA, Huntington Library, HM 28561, transmitted together with → Trevisa's translation of → Higden's *Polychronicon*. It occupies about 12 folios of the manuscript and was, according to a tabula, intended to be a translation of 35 chapters of the *Historia*, but breaks off in mid-sentence in chapter 25. The *Historia* was also mined for moralising exempla by a number of English writers and preachers and material from the *Pseudo-Turpin* is found in the *Karlamagnus saga*. The Latin text was published twice in Frankfurt in the 16th century, by Schardius in 1566 and by Reuber in 1584. A version of the chronicle was published in the popular 18th-century *Bibliothèque universelle des romans (Bibliothèque bleue)*. The complexity of the tradition means that some versions remain unavailable in critical editions.

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MARIANNE AILES



## Tüsch, Hans Erhart

15th century. Alsace. Author of a vernacular German verse chronicle, the *Burgundische Historie*, published in 1477, and also of two poetic new moon calendars for 1466 and 1482 and a two-strophe poem. We know that Tüsch was a citizen of Strasbourg at least temporarily, but renounced his citizenship in 1460. After 1470 he is again attested in Strasbourg; two letters suggest an appointment as city clerk or official chronicler. In 1475 he may have been among the Strasbourg battalion in Burgundy, possibly as an interpreter, thanks to his knowledge of French, though this skill did not lead to a more objective picture of the French in his writings.

His chronicle consists of 639 four-line strophes with cross rhyme, rather than the more usual continuous rhyming couplets. It tells of the wars of the Burgundian Duke Charles the Bold until his death at the Battle of Nancy (5th Jan 1477). It is unclear to what extent Tüsch writes from his own experience, although he was a soldier or at least a writer during the campaign. Later, as town clerk in Strasbourg, he presumably had access to the archives, which would have informed his account. The main source for the *Burgundische Historie*, apart from Tüsch's own eyewitness observations, might have been the *Burgundische Legende*, an anonymous poetic description of the same period. Most commentators judge the work interesting on account of a number of otherwise unrecorded contemporary events, but its literary quality is generally seen as below average.

The *Historie* was written for the press and published in quarto in 1477 (printer unknown). It quickly became so popular that a second edition (this time octavo) was published by Heinrich Knoblochzer the same year. It is less a chronicle than a propagandistic work reflecting the general hatred for the French at the time, which is visible in some quite jingoistic German passages. The presentation of Charles is a case in point. He is depicted as the epitome of the Satanic (*Lucifer an sym hochmut glich*, like Lucifer in his arrogance), the despicable, the anti-German, the evil antagonist who must be overcome. The German side is of course portrayed in the brightest colours, their military setbacks glossed over.

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GREGOR WERNER

## Tver' Chronicle

[Тверская летопись]

16th century. Russia. Annalistic compilation, the text of which falls into two parts of different origin. The text up to 1255 reflects the Rostov compilation of 1534 and is thus close to the → *Ermolin Chronicle* and the → *L'vov Chronicle*. This compilation was based on various sources and is especially valuable as a witness for the 11th–13th century annalistic writing of Novgorod. The compiler of 1534 is also an interesting figure because of his reflections and calculations. The second part (text for 1248–1499, the entries for 1248–55 being duplicated) reflects the annals of Tver' and is akin to the → *Rogožskij Chronicle* and the *Tver' Fragment* (1314–40). The *Tver' Chronicle* survives in three 17th century manuscripts, notably St. Petersburg, Российская национальная библиотека, Пор. 1414.

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Text: *ПСРЛ* 15, 1853 [repr. with new intr. 2000]. Literature: *RepFont* 7, 218.

TIMOFEI VALENTINOVICH GUIMON

## Twinger, Jakob, von Königshofen

1346–1420. Alsace. Cleric, teacher, and writer active in and around Strasbourg. Author of a Latin chronicle, now lost, and of a German prose chronicle that relates events ranging from the Creation to the local history of Strasbourg in the 14th century. As well as these historical works, Twinger

wrote an expanded version of Fritsche → Klosener's Latin-German vocabulary, a *Computus*, and an instruction book on liturgical chant.

Twinger's Latin chronicle was known in a single, lost manuscript (olim Strasbourg, Bibliothèque de la Ville), where it was introduced with the heading *Incipiunt cronica nova de diversis collecta*. Although it appears primarily to have been a compilation of extracts from other works, it is of interest because of a number of passages in German and the fact that Twinger updated it at various points in his life. It provided a store of material to which he was able to turn when writing his German chronicle, for which he is best known.

The preface to the German text sets the scene for the latter undertaking by explaining that it will provide a work in German for *die klügen legen* (the intelligent lay people) whose needs, it claims, have been neglected by the proliferation of Latin chronicles. In five chapters of prose narrative the reader encounters such diverse material as the fall of Lucifer (pp. 233–34); a description of the beauties of Troy before it was sacked (p. 298); and an account of the plague and the subsequent mass burning of the Strasbourg Jews in 1349, regarding which the narrator remarks: *das gelt was ouch die sache, dovon die Juden gedotet wurden: wan werent sū arm gewesen und werent in die landesherren nüt schuldig gewesen, so werent sū nüt gebrant worden* (money was also the reason that the Jews were killed: for had they been poor and had the rulers not been in debt to them, they would not have been burned; pp. 763–64). Lest this be mistaken for an overly modern stance of enlightenment, it should be noted that the chronicle also includes a short narrative that explains the talkativeness of women with reference to the creation of Adam and Eve as follows: *der nu lützel beine düt in einen sag und in reget unde schüttelt, so tonet es me denne der in vol erden stiesse* (if someone puts a couple of bones in a bag and moves and shakes it, then it will make more noise than if someone were to fill it with earth). With the addition of material observations such as the year-long rainfall recorded for 1415, there thus emerges a chronicle that serves both to educate and to entertain. The sixth chapter consists of an alphabetical guide to events covered in the work, stating when they happened and providing references to the passages describing them.

The chronicle was widely copied and extended, and provided a model for subsequent local chronicles. The 82 known manuscripts have

been grouped into four versions: C was the most substantial and extends to 1415; the sole complete manuscript, formerly in Strasbourg, was destroyed. A and B are shorter versions, reaching to 1390 and 1391 respectively; the significant manuscript a (no. 1), which HEGEL knew only through SCHILTER's Strasbourg print from 1698, is now Strasbourg, Bibliothèque du Grand Séminaire, Ms. 33. Version D contains truncated and mixed versions. The sources for Twinger's work include → Vincent of Beauvais's *Speculum historiale*, → Martin of Opava's chronicle, and → Peter Comestor's *Historica scholastica*.

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Text: C. HEGEL, *Chronik des Jacob Twinger von Königshofen*, CDS 8–9, 1870–71, 153–918.

Literature: K. KIRCHERT, *Städtische Geschichtsschreibung und Schulliteratur*, 1993, 1–46. H. SCHOPPEMEYER, "Zur Chronik des Strassburgers Jakob Twinger von Königshofen", in D. Berg & H.-W. Goetz, *Historiographia mediaevalis*, 1988, 283–99. D. KLEIN & G. MELVILLE, *VL* 2 9. *RepFont* 6, 134–6.

ALASTAIR MATTHEWS

## Tylich, Johannes

d. post-1422. Germany. Augustinian canon and teacher of canon law. Tylich seems to have begun his career with legal studies, after which he was appointed *Chorherr* at the monastery of St. Maurice in Naumburg. While in this position he took a doctorate at Erfurt. He was subsequently an advisor to Margrave Friedrich von Meissen and a lecturer at the University of Leipzig.

The *Chronicon Missnense* (also called *Genealogia principum saxoniae seu Misnensium* and *De origine principum marchionum Misnensium et Thuringie langravorum*) is one of the most important chronicles of Meissen. It exists in two versions, the first covering 785–1373, and the second, extended to the author's own time, covering 785–1420. It is not clear why the first version ended so early, but contemporary references make clear that all parts of the work were composed in the 15th century. This regional and genealogical chronicle runs from "Withkind" of Saxony and his 30-year war against Charles the Great to Margrave Friedrich's triumphal entry into Konstanz for the council in 1417.

The shorter version is known in several manuscripts, including Bautzen, StB, Sign. Aa 1, Dresden,

Sächsische LB, R. 94 (both 15th century) and Dresden LB, sign. a. 9 (16th/17th century). Dresden R. 94 contains the so-called Thuringian continuation, by another author. The longer version was known in two manuscripts, both of which are now lost, but was published by SCHANNAT in 1724.

Several independent German vernacular translations are known as the → *Meißnische Chronik*.

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Text: J.F. SCHANNAT, *Joannis Tylich Monasterii S. Mauricii extra muros Nuemburgenses Praepositi, Chronicon Misnense id est Genealogia Principum saxoniae seu Misnensium*, 1724. J.O. OPEL, "De origine principum marchionum Missnensium et Thuringie lantgraviorum", *Mitteilungen der Deutschen Vaterländischen Gesellschaft zu Leipzig*, 1, 2 (1874), 1–105.

Literature: B. MARQUIS, *Meißnische Geschichtsschreibung*, 1998, esp 150–172. EISENHART, *ADB* 39. J. SCHNEIDER, "Meißnische Chronik", *VL* 11.

GRAEME DUNPHY

#### Typographical Chronicle

[Типографская летопись]

ca. 1500. Russia. → A Rostov annalistic compilation in Church Slavonic (Russian recension), which survives in nine manuscripts representing at least four recensions, the earliest manuscript being Moscow, Государственный исторический музей, Син. 789. The text common to all of them ends in 1484, and has a series of different continuations. The first part of the compilation, up to 1423, is an abbreviated version of the *Moscow Chronicle of 1479* with Rostov additions. The second part contains short annalistic entries for Rostov, concentrating mainly on the archbishopric and sometimes giving an independent, unofficial view of political events. The *Typographical Chronicle* became an important source for some compilations of the 16th century.

#### Bibliography

Text: *ПСРЛ* 24, 1921, 2000.

Literature: *RepFont* 7, 218.

TIMOFEI VALENTINOVICH GUIMON

#### Tzartza, Samuel ibn Seneh

fl. ca 1369. Castile (Iberia). Jewish philosopher, and author of *Meqor Hayyim* (Fountain of Life) and *Mikhlal Yofi* (Perfect Beauty), both written in Hebrew (according to the preface to the latter) in Valencia.

Tzartza did not devote a separate chronicle to the tribulations of his time, but appended historical accounts to these two philosophical commentaries. In these excursions, Tzartza related the recent sufferings of the Jewish communities of Castile during the civil wars between Pedro El Cruel and his brother Enrique. In the epilogue to *Meqor Hayyim*, he lists the effects of their prolonged conflict (which ended in 1369) on the Jewish supporters of Pedro, describing the massacres of Briviesca, Villadiego and Aguilar, the pillaging of the *aljama* of Valladolid, financial penalties and temporary imprisonments and, ultimately, mass conversions and final emigration to Navarre. In the introduction to *Mikhlal Yofi* (1369), Tzartza recounts various gruesome details of Enrique's siege of Toledo, where in two months over 10,000 Jewish civilians (another source mentions 8,000) had died of hunger, and people had fed on Torah scrolls in order to survive.

The *Meqor Hayyim* appeared in an *editio princeps* in Mantova in 1559. The *Mikhlal Yofi* is preserved in the manuscript London, BL, or. 1102 (dated 1414).

#### Bibliography

Text: M. WIENER, *Mikhlal Yofi: Das Buch Schebet Jehuda*, 1855.

Literature: H. GRAETZ, *Geschichte der Juden* 7, 1890.

IRENE ZWIEP

## U

#### Ua Braoin, Tigernach

d. 1088. Ireland. An abbot of Clonmacnoise (and apparently of Roscommon also) to whom has been attributed—incorrectly—the compilation of an important collection of Irish annals that now goes under the name of → *Annals of Tigernach*. This work belongs to what is known as "the Clonmacnoise group" of annals and is closely related to the → *Chronicum Scotorum*.

Tigernach's family of Ó Braoin belonged to an important sept, the Clann Mhurchada, a number of whose members had been abbots or erenaghs of Clonmacnoise and/or Roscommon at various times between the 10th and 13th century.

The attribution of the *Annals* to Tigernach led to him gaining a grossly inflated reputation as the most reliable and authoritative of all Irish annalists. However, it was later shown quite convincingly by EOIN MAC NÉILL (supported nearly thirty years later by PAUL WALSH) that Tigernach's supposed role was quite mythical—at most, they argued, he was but one of a number of scribes who had had a hand in copying portions of the text. As a result, efforts were made to supplant the title *Annals of Tigernach* with *The Annals attributed to Tigernach* and similar circumlocutions, while WALSH's alternative was the more radical *Bodleian Irish Annals*.

More recently, DANIEL MCCARTHY, having deftly summarised the development of "the Tigernach legend", has suggested that the demotion of Tigernach may have been somewhat excessive and he has at least partially reinstated him, giving him a role that is arguably a good deal more credible than either of his previous situations. He suggests that "there are very good grounds to believe that Tigernach was responsible for introducing [a] new Irish chronological style into the Clonmacnoise chronicle upon his accession to the office of comharba ['coarb'] in 1071, and that his innovation remained the standard chronological

apparatus in the Clonmacnoise chronicle thereafter" (p. 195).

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Literature: E. MAC NÉILL, "The authorship and structure of the 'Annals of Tigernach'", *Ériu*, 7 (1913), 30–120. D.P. MC CARTHY, *The Irish Annals: Their Genesis, Evolution and History*, 2008, 77–82, 84–6, 110, 194–96. P. WALSH, "The annals attributed to Tigernach", *Irish Historical Studies*, 2 (1940), 154–9 [reprinted in *Irish Men of Learning*, 1947, 219–25].

NOLLAIG Ó MURAÍLE

#### Ulmer Annalen

15th century. Germany. Two short vernacular lists of notes on the history of Ulm, which together with the → *Ulmer Chronik* are the only remnants of a medieval municipal chronicling tradition in the town; in this, Ulm contrasts sharply with the far denser tradition of town chronicles in other Upper German cities like Augsburg or Nuremberg. However, citations and references in later works, especially in the partly autobiographical chronicle of the cobbler Sebastian Fischer (mid-16th century) suggest that the two works are part of a considerably larger original corpus which has not survived. The reconstruction of this corpus on the basis of a systematic perusal of early modern sources remains a desideratum.

The annals are found in two miscellany manuscripts from the second half of the 15th century, Karlsruhe, LB, cod. St. Georgen 71, 147<sup>v</sup>–148<sup>v</sup> (the basis of MONE's edition) and Vienna, ÖNB, cod. 2906, 189<sup>v</sup>–190<sup>v</sup>. These cover the years 1307–1487 and 1300–1452 respectively, alternating between cursory notes on individual events and longer narrative sections. In detail, they diverge in both content and chronology. For example, the murder of the Ulm guild master, a key turning point in the constitutional history of the trades guilds,



is recorded once as 1307 (Karlsruhe) and once as 1314 (Vienna). The main interest of the annals is in local history, which they linked closely to the events of Swabian and occasionally of imperial history. Particular attention is paid to Ulm's prominent role in the urban alliances which grew up from the late 14th century, leading ultimately to the Swabian League of 1488, the foundation of which the Karlsruhe manuscript recounts in connection with the election of Maximilian I as emperor in 1486.

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Text: F.J. MONE, "Ulmer Annalen", *Anzeiger für Kunde des deutschen Mittelalters*, 3 (1834), 229–30.

Literature: H. BETZ, "Die Reichsstadt Ulm im Lichte ihrer frühen Geschichtsschreibung", *Schwäbische Heimat*, 5 (1954), 180–4. V. PFEIFFER, *Die Geschichtsschreibung der Reichsstadt Ulm von der Reformation bis zum Untergang des Alten Reichs*, 1981, 14. K.G. VEESENMEYER, *Sebastians Fischers Chronik besonders von Ulmischen Sachen*, 1896. K. GRAF, VL<sup>2</sup> 11.

BARBARA SASSE

#### Ulmer Chronik

15th century. Germany. Anonymous German-language town chronicle. PFEIFFER has suggested the author may have been the Ulm painter Hans Haller, also known as Hans Moser. The chronicle covers the years 1311–1474, though with many chronological irregularities and duplications of content, which reveal the use of a variety of now lost sources. The chronological report is also interrupted by an extended narrative insert on the siege of the city by Charles IV in 1377, and the cunning of the Ulm citizens who frustrated it. This excursus uses a variety of stylistic devices and shows a certain affinity to the contemporary *Schwank* (*fabliau*) tradition. Thematically, however, this part of the work also fits into the clearly recognisable overall concept, namely to show how the city has always been able to defend itself from dangers, and so to strengthen the self-confidence of the town's collective identity, and to undergird the privileged status of Ulm in the region and in the empire.

Together with the two sets of → *Ulmer Annalen*, the *Chronik* testifies to the historiographical initiatives of the city of Ulm in the late Middle

Ages, which parallels those of many other south German towns. Like the *Annalen*, the *Chronik* was used at the end of the 16th century by the Ulm chronicler Sebastian Fischer, who adopted a number of passages from the *Chronik* unaltered into his own work. The precise relationship of the chronicle to the works of later town historians, but also to the contemporary erudite *Tractatus de civitate Ulmensi* of the Dominican Felix → Fabri (ca 1490) remains to be explained. The early 16th-century manuscript which SEUFFER used for his edition is now lost, but a second manuscript dated 1529 survives in Ulm, StA, G 1/1529, written by Hans Ehinger.

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Text: J.W. SEUFFER, "Anonyme Chronik von Ulm. Nach einer Handschrift aus dem Anfang des XVI. Jahrhunderts", *Verhandlungen des Vereins für Kunst und Alterthum in Ulm und Oberschwaben*, N.F. 3 (1871), 29–36.

Literature: H. BETZ, "Die Reichsstadt Ulm im Lichte ihrer frühen Geschichtsschreibung", *Schwäbische Heimat*, 5 (1954), 180–4. K. GRAF, "Schlachtengedenken in der Stadt", in B. Kirchgässner & G. Scholz, *Stadt und Krieg*, 1989, 83–104. V. PFEIFFER, *Die Geschichtsschreibung der Reichsstadt Ulm von der Reformation bis zum Untergang des Alten Reichs*, 1981, 14. K.G. VEESENMEYER, *Sebastian Fischers Chronik besonders von Ulmischen Sachen*, 1896, 43–5. K. GRAF, "'Ulmer Annalen' und 'Ulmer Chronik'", VL<sup>2</sup> 11.

BARBARA SASSE

#### Ungarorum historia

[a rege Geysa usque ad Ladislaum II brevissima] (Short history of the Hungarians from king (recte: prince) Géza to Ladislaus II)

early 16th century. Germany. Latin chronicle of Hungary, found with other chronicles in a codex of *miscellanea*: Vienna, ÖNB, cod. 3381, fol. 114<sup>r</sup>, 115<sup>r</sup>–116<sup>v</sup>. This codex also contains what appears to be the autograph of the *Chronicon urbis Moguntinae ab anno 399 usque ad 1519* of Jakob of Mainz (fol. 79<sup>va</sup>), which might suggest he is also the author of the Hungarian chronicle, as well as most of the other texts preserved in the codex. This Jacobus de Moguntia historiographus

(d. after 1530) is frequently confused in the scholarly literature with an earlier, 14th-century Mainz notary of the same name.

The layout of the *Ungarorum historia* and other correlations with works contained in the codex also suggest a single hand. For instance, the adjacent texts *Chronicon urbis Moguntinae* (fol. 50<sup>r</sup>) and *Genealogia Welforum* (fol. 102<sup>r</sup>) contain an abridgement of records from the *Ungarorum historia* on the Mongolian invasion in 1241 (fol. 116<sup>va</sup>) or on Otto of Bavaria, king of Hungary (1305–07) from the Wittelsbach dynasty (fol. 116<sup>vb</sup>). Likewise, the spelling of the names of bishops and rulers, the illustration of the text with medallions, the successive arrangement of the new information on the codex margins and attached scraps of paper all suggest that the same scribe wrote most of the codex records. The notes which refer to the 2nd and 3rd decade of the 16th-century (e.g. fol. 81<sup>ra</sup>, 81<sup>rb</sup>, 88<sup>r</sup>) show that the essential part of the manuscript, thus the notes on the history of Hungary as well, were written at this very time.

In the medallions, arranged in two columns per page, the author of the records in the Hungarian chronicle wrote the names of rulers, followed by dates of their reign and death, and rarely their birth. The scheme itself seems to reflect the graphic historical presentations of medieval genealogical manuscripts, when either images or names of rulers were placed in medallions, afterwards linked with lines, depending on their genealogical relations. In some of the Hungarian chronicle "biograms", additional information was provided, sometimes laconically but often expansively, on the events of a particular king's reign.

The most extensive parts of the text deal with the rulers Géza, Stephen I, Peter, Samuel Aba, Andrew I, Béla I, Stephen III, Béla IV, Stephen V, Ladislaus IV the Cuman, Andrew III, Otto Wittelsbach, Louis I the Great and Vladislaus II Jagiellon. A surprising feature is the reference to prince Imre as reigning monarch, as he predeceased his father and was never crowned: *Sanctus Emericus dux filius Stephani regis*. In case of the last of the rulers mentioned, Vladislaus II Jagiellon (*Vladislaus: filius regis Polonie*, fol. 116<sup>vb</sup>), there is no *cepit*, *regnavit*, *obit* scheme or any other data accompanying the notes about him. At times the chronicle records assume an annalistic character, as for the years 1030–52 (fol. 115<sup>ra–rb</sup>).

The chronicle is considered to be based on a chronicle from → *Chronicon Budense* family. The

records on the history of Hungary suggest that it is a chronicle *in statu nascendi*. However, looking at the text in the context of the whole content of the codex allows us to discuss it as a kind of compendium with a number of texts that constitute a kind of *Germania sacra*.

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Literature: S. DOMANOVSKY, "A Pozsonyi Krónika és a kisebb latin nyelvű prózai szerkesztések", *Századok*, 39 (1905), 528. D. KÖNIG, "Mainzer Chronisten: Wolfgang Trefler, Hebelin von Heymbach, Benedikt Gebhart, Jakob von Mainz", *Forschungen zur deutschen Geschichte*, 20 (1880), 55–66. M. MÜLLER, *Die spätmittelalterliche Bistumsgeschichtsschreibung. Überlieferung und Entwicklung*, 1998, 19, 23–4, 487. W. WATTENBACH, "Reise nach Österreich in den Jahren 1847, 1848, 1849", *Archiv für ältere deutsche Geschichtskunde*, 10 (1851), 544. T.F.A. WICHERT, *Jacob von Mainz, der zeitgenössische Historiograph, und das Geschichtswerk des Matthias von Neuenburg*, 1881, 11–2. *RepFont* 6, 121.

LESŁAW SPYCHAŁA

#### Unique Chronicle of Sicily [Chronicle of Cambridge]

11th century. Sicily. A short text in Greek about the history of Arab Sicily, which remarkably is known also in an Arabic translation. From the manuscript tradition we can tentatively reconstruct the Greek title, Χρονογράφιον ἀφ' οὗ εἰσῆλθον οἱ Σαρακηνοὶ ἐν Σικελίᾳ (Chronicle beginning at the point when the Saracens had entered Sicily). The misleading title *Chronicle of Cambridge* refers to the location of the Arabic manuscript, as this was known to scholarship before the Greek original.

The text consists of 64 brief notes on the Arab rule in Sicily from 827 to 999, or in the Vatican manuscript to 1031. The Arabic translation runs to 1023. The chronicle contains some unique information unavailable from other sources, for instance the exact date of the Arab conquest of Syracuse, the Byzantine capital of the island (28 May 828).

The Greek text has been preserved in two different versions: Vatican, BAV, cod. gr. 1912, fol. 7–9<sup>v</sup> (11th century) and in the margins of Paris, BnF, cod. suppl. gr. 920 fol. 1<sup>v</sup>–3 (11th century). The

Arabic manuscript is Cambridge, UL, Dd.5.35(2) (12th century).

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Literature: J. KARAYANNOPOULOS & G. WEISS, *Quellenkunde zur Geschichte von Byzanz (324–1453)*, 1982, no. 347. A. MESSINA, "La fattoria bizantina di contrada Costa nel Ragusano", *Byzantino-Sicula*, 3 (2000), 213–15.

LARS MARTIN HOFFMANN

### Unrest, Jakob

ca 1430–1500. Austria. A clergyman, probably from Bavaria, active in Austria as parish priest in Techelsberg, Carinthia (1466–1500, probably not continuously) and a canon in Gurnitz (1469) and Maria Saal (1466–80). Author of three chronicles: *Österreichische Chronik*, *Kärntner Chronik* and *Ungarische Chronik*.

The *Österreichische Chronik* is recognized as his most significant work. Although he must have started writing it before 1480, it is clear that he based it on earlier notes. The first version of the chronicle begins with an account relating to 1435 and ends with the information on Frederick III's death (in 1493). It was later supplemented with accounts reaching to 1499. This prose work is divided into chapters and fills 200–300 manuscript pages. It is a valuable witness particularly to the internal history of Austria, the Turkish invasions (1473–83), the peasants' uprising in Carinthia (1477) and the wars between Frederick III and Matthias Corvinus. The main source, especially for the first part of his work, was the *Chronik von den 95 Herrschaften* of → Leopold von Wien.

The *Kärntner Chronik* (*Chronicon Carinthiacum*) was written after 1490. It covers the history of Carinthia from 764 to 1335. It also contains a wide supplementary list of the extinct noble lines of the region, including details of churches they founded. Sources for the first part (to the mid-9th century) include the *Vita Virgilio* and the → *Conversio*

*Bagoariorum et Carantanorum*, while the subsequent account (to 1335) follows Leopold von Wien. Unrest's aim was to show the continuity of Carinthian history despite the change of the ruling dynasty. The significance of the *Kärntner Chronik*, which is largely a compilation, as a historical source is often belittled, and it is seen as the weakest of Unrest's works. However, his construction of history, though sometimes fanciful, forms in its entirety a coherent narrative that reflects the political and social life of Carinthia in his day.

The *Ungarische Chronik* must have been created in phases from ca 1480. It was finished after 1490, perhaps after the main part of *Österreichische Chronik*. It contains an account of the history of Hungary under the rule of successive rulers from Attila until 1490, enriched with the records on the history of Venecia and the Ottoman Turks. There is a wider description of the history of Hungary from the times of Sigismund of Luxembourg. Its main source is thought to be the published version of the → *Chronicon Budense*, or possibly the chronicle of János → Thuróczy, or according to more recent research, some version of the → *Chronicon Knauzianum* family of texts. The work was written against the backdrop of the war between Frederick III and Matthias Corvinus, and the successes of the king of Hungary in his conflicts with Turks and heretics.

All three of Unrest's chronicles survive together in two 16th-century manuscripts: Hanover, LB, ms XIII 783 and Vienna, ÖNB, cod. 8007; though in the Hanover manuscript the *Ungarische Chronik* is cut short at 1162. The *Kärntner Chronik* was particularly popular in the 16th and 17th century, and survives in 24 further copies. It was printed by Hahn (Braunschweig) in 1724, but unlike the others it has received no modern edition.

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aler Identität in Kärnten am Ausgang des 15. Jahrhunderts", in P. Moraw, *Regionale Identität und soziale Gruppen im deutschen Mittelalter*, 1992, 165–91. W. NEUMANN, "Bemerkungen zu Jakob Unrest und zur Ausgabe seiner 'Österreichischen Chronik'", *Südostdeutsches Archiv*, 2 (1959) 12–7. W. NEUMANN, "Die Türkeneinfälle nach Kärnten: Wahrheit und Dichtung in der Kärntner Geschichtsschreibung von Jakob Unrest bis zur Gegenwart", *Südost-Forschungen*, 14 (1955), 84–109, and in W. Neumann, *Bausteine zur Geschichte Kärntens*, 1985, 170–90. W. NEUMANN, "Jakob Unrest: Leben, Werk und Wirkung", in H. Patze, *Geschichtsschreibung und Geschichtsbewußtsein im späten Mittelalter*, 1987, 681–94. P. RÓKAY, *Krónikatanulmányok*, 1999, 147–9. L. VESZPRÉMY, "A magyar honfoglalás útirányának hagyománya elbeszélő forrásainkban", *Hadtörténelmi Közlemények*, 103 (1990), 8–10. P. WIESELECKER, "Zur Adelsliste in Jakob Unrests Kärntner Chronik", in G. Pfeifer, *Handschriften, Historiographie und Recht*, 2002, 167–89. W. STELZER, VL<sup>2</sup> 10.

LESŁAW SPYCHAŁA

### Ursprung der Stadt Mainz (Origins of the city of Mainz)

second half of the 14th / beginning 15th century. Germany. This brief High German account is a fictional representation of the origins of Mainz and some important incidents in the city's history. It begins with the foundation of the city of Trier as the first city in Europe after the flood by an Asian prince Treverus in 1603 BC, and describes the foundation of Mainz by twelve 'masters' from Trier, who are characterised as wise magicians. The text digresses for the funeral of the emperor Drusus, whom it presents as a *Dutscher man* (a German man) who was buried in Mainz, and then describes the incursion of the Huns. The last part presents the conflicts around the Mainz Episcopate, and the occurrences of the so-called Mainz schism of 1328–37. The author's affinities to a civic audience are revealed in his accentuation of the privileges of the free city of Mainz. This is not an independent chronicle, but rather, is inserted into an extended compilation of Eberhard → Windeck's *Kaiser Sigismunds Buch* in the manuscript Hanover, LB, ms. XIII 917. The text appears also in a copy of a compilation manuscript of the Benedictine Christian Ghever-

dis (Darmstadt, LB & UB, Hs. 820); manuscripts of further versions, among them the so-called *Miltenberger Fragment*, are lost.

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Literature: U. GOERLITZ, "Facetten literarischen Lebens in Mainz zwischen 1250 und 1500", in M. Matheus, *Lebenswelten Johannes Gutenbergs*, 60–87. I. HAARI-ÖBERG, *Die Wirkungsgeschichte der Trierer Gründungssage vom 10. bis 15. Jahrhundert*, 1994, 111f.

ANDREAS HAMMER

### Ursprung und Anfang der Stadt Augsburg (Origins of the City of Augsburg)

first printed in 1483. Augsburg, Germany. The printer, Johann → Bämmler (fl. 1472–1503), may himself have been the author, as he also wrote and printed a chronicle of popes and emperors. However, some scholars attribute the *Ursprung* instead to Ulrich → Schwarz (ca 1422–78), the controversial mayor of Augsburg, who had written a *Hausbuch*, or a pragmatic miscellany manuscript. The work draws heavily on the *Chronographia Augustensium* (1451) of Sigismund → Meisterlin, to whom the author refers explicitly as his great model. It is dedicated to the saints, martyrs and reliques of Augsburg, especially to the Benedictine monastery of St. Ulrich and St. Afra, which indeed may have commissioned the chronicle. The hagiographical material is framed by a short history of the city. In all, the work is 32 pages in length and was primarily intended to advertise the Fraternity of St. Ulrich, founded in 1440, and to attract pilgrims to visit the site. One copy of this fairly popular incunabulum is housed today in the State Library in Munich (Inc. C. a. 4<sup>o</sup> 287d).

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Literature: R. KIESSLING, "Zum Augsburg-Bild in der Chronistik", in J. Janota & W. Williams-Krapp, *Literarisches Leben in Augsburg während des 15. Jahrhunderts*, 1995, 183–215. K. SCHNEIDER,



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ALBRECHT CLASSEN

### 'Urwa ibn al-Zubayr

[ʿAbū ʿAbd Allāh ʿUrwa ibn al-Zubayr ibn al-ʿAwwām al-Qurashī al-Asadī al-Madanī]

ca 643–712 AD. Arabia. Born in Medina, this important and extraordinary scholar was one of the "seven jurists of Medina" and founder of historical research in Islam. He was the son of a cousin of the prophet Muḥammad, a nephew of Muḥammad's wife ʿĀʾisha (died 678) and grandson of the first caliph Abū Bakr. His brother was the anti-caliph ʿAbdallāh ibn al-Zubayr (died 692). Because of his family relations ʿUrwa had access to people in the immediate entourage of Muḥammad.

Excluded, as things turned out, from participation in political life, he was one of the pioneers who systematically made investigations about the prophet's life and words, interviewing the prophet's contemporaries and especially his aunt ʿĀʾisha. His historical accounts contain all the great events of the life of Muḥammad and served later historians as the most important source for their reports about the early years of Islam. He spread his knowledge giving lectures in scholarly circles, especially in Medina and Damascus. Also attributed to him are letters to the caliph ʿAbd al-Malik (r. 685–705) in which he answers specific questions of the caliph and gives his opinion concerning special events of the life of the prophet. ʿUrwa's reports and letters are not preserved in their original state but only in transmissions attributed to him by later compilers of historical and juridical works (from the 9th century and later), but many of his reports are transmitted independently by several of his students, allowing the material attributed to him to be verified. The traditions attributed to ʿUrwa can demand a high standard of authenticity. He died near the village al-Furʿ, ca 200 km east of Medina.

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Literature: A. GÖRKE & G. SCHOELER, *Die ältesten Bericht über das Leben Muḥammads. Das Korpus ʿUrwa ibn az-Zubair*, 2008. F. SEZGIN, *Geschichte des arabischen Schrifttums*, 1967, vol. 1, 278f. G. SCHOELER, "ʿUrwa b. al-Zubayr", *EI* 10, 910–13. J. VON STÜLPNAGEL *ʿUrwa Ibn az-Zubair. Sein Leben und seine Bedeutung als Quelle frühislamischer Überlieferung*, diss. Tübingen, 1957.

GREGOR SCHOELER

### Usama ibn Munqidh

ca 488–584 AH (1095–1188 AD). Syria. A Muslim emir of Syria, of the Munqidh dynasty, renowned for his literary and poetic skills, as well as for his career as a politician and a warrior. Author of *Kitab al-Iʿtibār* (Book of Learning by Example), in Arabic prose, with words in Syrian and Egyptian dialect.

The *Kitab al-Iʿtibār* was probably started around 1167 in Hisn Kayfa on the Tigris (now Hasankeyf, Turkey), under the patronage of the Artukid ruler Kara Arslan, when the author was in his eighties. It was probably finished in Damascus, under the government of Saladin. Rather than a chronicle, this work is a succession of very precise memories of the author without chronological order, divided in three parts: 1. memories of political and warlike experiences, including the episodes of the crusades, presenting his experience as the model of courtly warrior of his time; 2. anecdotes about miracles and amazing healings undertaken by holy men; 3. hunting stories placed in the context of Usama's boyhood, with his father as the main character representing the ideal of the hunting lord in the Syrian region. Thus the events depicted cover roughly the period of the Third Crusade, and are intended as propaganda against the Franks.

Usama is unusual in Arabic literature, since he flouts conventions of style and language, and is a rare example of autobiography in context. His other writings included a *Diwan* of poetry, owned by Saladin among others, and he started works of *adab* and several anthologies of verse, which made him as famous as his chronicle for authors such as → Ibn al-ʿAthir or Ibn Khallikan. There is

only one surviving paper manuscript, El Escorial, RMSL, Arabic ms. 1947. Its calligraphy allows it to be dated to 13th–14th century Syria.

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Text: H. DERENBOURG, *Kitab al-Iʿtibār*, 1884–6. P.K. HITTI, *Kitab al-Iʿtibār*, 1930. H. DERENBOURG, *Souvenirs historiques et récits de chasse par un émir syrien du douzième siècle*, 1895 [French translation]. A. MIQUEL, *Des enseignements de la vie*, 1983 [French translation]. P.K. HITTI, *Memoirs of an Arab-Syrian Gentleman or an Arab Knight in the Crusades. Memoirs of Usama ibn Munqidh (Kitab al-Iʿtibār)*, 1929 [translation]. Literature: P.M. COBB, *Usama ibn Munqidh. Warrior-Poet of the Age of the Crusades*, 2005.

ANA ECHEVARRÍA ARSUAGA

### Ustjug Chronicle

[Архангелогородская летопись]

early 16th century. Northern Russia. → An annalistic text in Church Slavonic (Russian recension) compiled in Velikij Ustjug. The text for 1186–1473 is close to the *Abbreviated Chron-*

*icle*, a North Russian chronicle compilation from the end of the 15th century, and the → *Ermolin Chronicle* and reflects the lost chronicle of the St. Cyril monastery at Beloe Ozero compiled in the 1470s. The *Ustjug Chronicle* also contains a Novgorodian annalistic entry for 1477 and numerous local notes on Ustjug (especially from the 1470s). MICHAEL N. TICHOMIROV (1960) saw in its early section a Kievan chronicle, antedating the → *Pověstʹ vremennykh lēt*, but this view was not shared by other scholars.

There are two recensions, both of which end in 1516, but which have different continuations, to 1620 and 1589 respectively. The text survives in four manuscripts of the 17th and the 18th centuries, notably St. Petersburg, Институт Русской Литературы (Пушкинский Дом) Российской Академии Наук, Древлехранилище, собр. отд. пост. 23, № 134.

### Bibliography

Text: ПСРЛ 37, 1982, 17–103.

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TIMOFEI VALENTINOVICH GUIMON

## V

## Vale, John

fl. 1478–84. England. Originally from Bury St Edmunds, Vale was a servant in the household of Sir Thomas Cook (ca 1410–78), Mayor of London, and his wife, Elizabeth (d. 1484). His brief chronicle of English affairs from 1431–71 survives in London, BL, add. ms. 48031A, a miscellany of political manifestos, letters, and tracts transcribed by Vale ca 1478–84. Conceivably an original composition by Vale, it utilizes the language and political viewpoint of other documents in Additional 48031A concerning Henry VI's troubled reign, assigning, for example, England's *mischefes* (troubles) and *civile bataylis* to the king's wicked advisors. A 16th-century transcript by Stow is found in BL, Harley ms. 545.

## Bibliography

Text: M.L. KEKEWICH, C. RICHMOND, A.F. SUTTON, L. VISSER-FUCHS & J.L. WATTS, *The Politics of Fifteenth-Century England: John Vale's Book*, 1995.

SARAH L. PEVERLEY

## Valera, Diego de

1412–88? Castile. *Cronista Real* (Royal Chronicler) to the Catholic Monarchs. Castilian knighted in 1435, Valera was an active figure in the courts of Juan II, Enrique IV and the Catholic Monarchs, Isabel and Fernando, whom he served as a diplomat (embassies to Denmark, 1442, and France, 1444 and 1478) and in various political posts. He participated in military actions in the campaigns against the Moorish kingdom of Granada, and also in chivalric jousts and tournaments in several European countries. In the royal service he composed a series of historical works: *Crónica abreviada de España*, *Memorial de diversas hazañas*, *Crónica de los Reyes Católicos*, *Origen de Troya y Roma* and *Genealogía de los reyes de Francia*. All are written in Castilian. He was previously thought also to have written the lost *Historia de*

*la casa de Zúñiga* (A history of the Zúñiga family), but the authorship of this text is no longer attributed to him.

The *Crónica abreviada de España* (abbreviated Chronicle of Spain, also known as *Crónica de España* or *Crónica Valeriana*), dedicated to Queen Isabel, is loosely based on the model of the Castilian translation of → Pedro Afonso, Conde de Barcelos' *Crónica de 1344*. It concludes with the end of the kingdom of Juan II of Castile. It was written between 1479 and 1481, and Valera specifically wrote this text intending it to be disseminated in print; in fact it was printed 18 times in the period 1482–1567. The first edition was printed by Alonso del Puerto (Seville, 1482) under the supervision of the author. There are no signs of a manuscript tradition.

The *Memorial de diversas hazañas* (memorandum of Different Heroic Deeds) was written from 1481 onwards, and probably its redaction is closely linked to that of the *Crónica de los Reyes Católicos*; both are, in a way, continuations of the *Crónica abreviada de España*. It deals with events belonging to the reign of Enrique IV (who died in 1474). There are five 16th-century manuscripts: Madrid, BNE, ms. 1210; London, BL, Egerton 302; Seville, Biblioteca de la Catedral, 84–5–11; New York, Hispanic Society of America, HC411/250; Bristol, private library of David Hook, C-1.

The *Crónica de los Reyes Católicos* (Chronicle of the Catholic Monarchs) covers events from the death of Enrique IV and the coronation of Queen Isabel of Castile in 1474 to the conquest of the city of Huéscar from the Moors, in 1487. There are three complete 16th-century manuscripts: London, BL, Egerton 303; El Escorial, RMSL, I-1-6; Palma de Mallorca, Fundación Bartolomé March Servera, 448.

*Origen de Troya y Roma* (On the Origins of Troy and Rome) is a brief account, dedicated to Juan Hurtado de Mendoza, based on Leomarte's *Sumas de historia troyana* (Summaries of Trojan History) for the Trojan materials, and Livy's

*Decades* for the Roman period. Only one manuscript has preserved the text, Madrid, BNE, 12672 (fol. 149<sup>r</sup>–156<sup>r</sup>).

The *Genealogía de los reyes de Francia* (Genealogy of the Kings of France) is an unpublished short account based loosely on → Martin of Opava. It exists in two manuscripts, Madrid, BNE, 1341 (fol. 328<sup>r</sup>–338<sup>v</sup>) and Vienna, ÖNB, 5612.

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Literature: P.M. CÁTEDRA, *La «Historia de la Casa de Zúñiga», otrora atribuida a mosén Diego de Valera*, 2003. F. GÓMEZ REDONDO, *Historia de la prosa medieval castellana*, 4 (2007), 3521–35. C. MOYA GARCÍA, "Aproximación a la Valeriana (Crónica abreviada de España de Mosén Diego de Valera)", in *El relato historiográfico: textos y tradiciones en la España medieval*, 2006, 149–71. C. MOYA GARCÍA, "Diego de Valera, cronista de la Reina Católica", in *The Spain of the Catholic Monarchs: Papers from the Quincentenary Conference (Bristol, 2004)*, 2008, 107–30. J. RODRÍGUEZ VELASCO & J.M. LUCÍA MEGÍAS, "Diego de Valera", *Diccionario filológico de literatura medieval española*, 2002, 403–31. L. DE TORRE, "Mosén Diego de Valera: su vida y obras", *Boletín de la Real Academia de la Historia*, 64 (1914), 50–83, 133–68, 249–76, 365–412. *RepFont* 11, 286–8.

JUAN-CARLOS CONDE

## Valla, Lorenzo

1405/6–57. Italy. Lorenzo Valla was born in Rome into a family with close ties to the papal curia. During his youth, Valla was in contact with humanists and papal secretaries such as Leonardo → Bruni and Poggio → Bracciolini. In 1431, Valla entered the priesthood with high hopes of becoming a papal secretary himself, but his plans did not materialize immediately. He taught rhetoric in Piacenza, but he had to leave again in 1433 because of a quarrel with local jurists. Two years later, Valla was employed at the court of Alfonso

V of Aragon, where he became a prolific writer. It is during this time that he finished the first draft of his critique of scholastic philosophy, the Latin manual entitled *Elegantiae linguae Latinae*, as well as the famous *De falso credita et ementita Constantini Donatione declamatio*.

In the latter, Valla demonstrated that the text known as the *Donatio Constantini* (or *Constitutum Constantini*) was a forgery. The *Donatio* was supposedly a decree by which Constantine gave the pope authority over Rome and the western part of the Roman Empire, and it had been used for centuries by the papacy to legitimize its claims to political power. Valla's main argument was that the text of the *Donatio* contained historical inaccuracies, as well as structures and vocabulary (terms such as "fief" and "satrap") that would not have been used in the 4th century. According to Valla, this was a forgery that dated back to the 8th century. Valla's anti-papal rhetoric quickly divided the court, but that did not prevent him from questioning even the apostolic origin of the *Symbolum Apostolicum* (Apostles' Creed). Valla argued that the hypothesis of the apostolic origin rested on a passage from Gratian's *Decretum* which, in his opinion, was not entirely reliable. This infuriated even members of the court of Alfonso of Aragon, who had to intervene in person to rescue Valla from the Inquisition. After Alfonso made peace with the Holy See in 1443, it was Valla's turn to reconcile himself with the Pope in 1447. This is probably the main reason why Valla became a *scriptor* at the Vatican, and later a papal secretary.

Valla also composed a historical work entitled *Gesta Ferdinandi regis Aragonum*, which he completed in 1445/46. This text focuses on the reign of Alfonso's father Ferdinand I of Aragon, and its three books cover the history of Naples between 1410 and 1416. In the *proemium*, Valla dwells on the importance of history and historical knowledge which, in his opinion, is sometimes more important than other types of knowledge. In the first book, Valla focuses on the battles between Christians and Moors in Spain and on Ferdinand's victory against Muslim Granada at the battle of Antequera. In the second book, Valla evokes the dynastic issues that arose in Aragon after Martin I the Elder died without an heir. This situation led to the compromise of Caspe, which allowed Ferdinand to become king of Aragon. In the third book, Valla focuses on three different



issues: Ferdinand's fight against James of Urgel, a rebellious pretender to the crown of Aragon; Alfonso of Aragon's marriage to Maria of Castille; and Ferdinand's complex rapport with anti-pope Benedict XIII, whom he eventually agreed to depose. Valla may have used another chronicle, the *Crónica de Juan II*, as a source of inspiration. There are several 15th-century manuscripts of the *Gesta*: Paris, BnF, lat. 6174 (autograph); BnF, lat. 6022 & 6022A; Barcelona, BU, ms. 71; Vatican, BAV, lat. 1565, fol. 1<sup>r</sup>-81<sup>r</sup>. Initially, Valla planned to write a sequel focussing on Alfonso V but he soon abandoned the project, and the king hired Bartolomeo → Facio (author of the *De rebus gestis ab Alphonso I Neapolitarum Rege commentariorum libri X*) and Antonio → Beccadelli (*De dictis et factis Alphonis regis Aragonum libri IV*) to fulfil this task. It is also worth mentioning that Facio had criticized Valla's historical work, to which Valla responded in his *Antidotum in Facium*.

Lorenzo Valla's other noteworthy writings are the *Adnotationes in Novum Testamentum*, *Defensio questionum in philosophia*, *De liber arbitrio*, *De professione religiosorum*, *Oratio in principio Studii*, and the *Repastinatio dialectice et philosophie*. He died in 1457 and was buried at St. John Lateran in Rome.

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CRISTIAN BRATU

## Van die Heerlikye der Lande van Steyn

(On the great ones of the Lands of Stein)

late 15th or early 16th century. Low Countries. Short prose chronicle in Middle Dutch, written at the Emmaus monastery near Gouda, in the Land of Stein. It tells the history of the Lords of Stein and the founding of the monastery of Emmaus in 1436, thanks to a gift of Jan, the bastard of Blois, lord of Stein, explaining the relationship between the regular canons who moved from Gouda to the Land of Stein, with the town of Gouda and the chapter of Oudemunster at Utrecht. In the manuscript, Leiden, Archief van het Hoogheemraadschap Rijnland, Willens 1, fol. 1-2<sup>v</sup> (16th century, first half), it serves as a preamble to some privileges of the district and the monastery.

### Bibliography

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RENÉE NIP

## Vardan Arewelc'i

[Vardan of the East]

d. 1271. Armenia. A pupil of Yovhannês (John) Vanakan, he resided at the hermitage of Saint Andrew and was active at Halbat, Glajor, and Khor Virap, where he is buried. He was the author of the Armenian chronicle *Hawak'umn Patmut'ean* (Historical Compilation), which runs to the year 1267, as well as numerous commentaries on the Old Testament, theological eulogies and hymns, a geography, and a study of grammar. Vardan's significant travels include a pilgrimage to the city of Jerusalem in 1239/40; upon his return he visited the court of the Cilician Armenian King Het'um I. He then composed a commentary on grammar at the request of the king and a miscellany on passages of Scripture (1244-46). He also paid a visit to the Mongol capital of Tabriz in 1264 where he saw the Mongol Il-Khan Hulagu and served as negotiator.

Vardan's account has many parallels with the History of → Kirakos Ganjakec'i, and relies on a

wide variety of earlier sources, though the work does not mention all of them by name. The work is embellished with discussions of apocryphal origins and genealogy, and provides the lineages of not only Armenian kings and patriarchs but also Biblical persons, Roman emperors, and Georgian kings. It also includes noteworthy information pertaining to the political and ecclesiastical history of Greater Armenia and Cilicia, Byzantium, Iran, Georgia, Islam, and the Crusaders.

Vardan's history survives in a number of manuscripts, ranging from the early 14th century up to the 19th. The oldest surviving manuscript is Venice, Biblioteca Mechitarista di San Lazzaro, 877, copied in 1301 by the historiographer and metropolitan of Siwnik', → Step'anos Orbelean. Other early manuscripts include Venice, Mechitarista, 879 (dated 1307, running to the year 1236); Tübingen, UB, Ma XIII 70 and 68; and two manuscripts in Tbilisi. Later versions can also be found in the Mekhitarist libraries of Vienna and Venice, the Vatican, the Bibliothèque Nationale de France, and the Matenadaran in Armenia.

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Text: L. ALIŞAN, *Hawak'umn Patmut'ean Hayoc'*, 1862, 1991. R.W. THOMSON, "The Historical Compilation of Vardan Arewelc'i", *Dumbarton Oaks Papers*, 43 (1989), 125-226 [translation]. Literature: S.P. COWE, "The Background and Development of Vardan Arewelc'i's Cosmology", *Revue des Études Arméniennes*, 24 (1993), 75-87. R.W. THOMSON, "Vardan's Historical Compilation and its sources", *Le Muséon*, 100 (1987), 343-52. R. THOMSON, *A bibliography of Classical Armenian literature to 1500*, 1995, 210-12.

TAMAR BOYADJIAN

## Vecerius, Conradus

ca 1487-1527. Low Countries, then Italy. A diplomat and author, son of Nikolaus Wecker of Luxemburg. He studied at the University of Leuven where he gained a reputation as a man of letters, and he worked largely as an imperial secretary, most notably to Ettore Pignatelli (d. 1536), viceroy of Sicily, in 1517; he joined the Roman Curia as a protégé of Adrian VI in 1523, but Adrian died shortly afterwards and Conrad returned to imperial service. He died in Rome of the plague.

Conrad's two historical works are both described as *libelli*: "brief essays". The first, *De*

*duabus seditionibus* (Of the two seditions), is a partly eyewitness account of the Sicilian rebellions of 1517, circulated among friends; modelled on Tacitus, it studiously avoids political questions and concentrates on personalities when apportioning blame.

Conrad's second work, *De rebus gestis imperatoris Henrici VII* (Of the deeds of the Emperor Henry VII) was commissioned by Charles V; apparently unfinished, it was published from his papers. It flatters Henry VII (a fellow-Luxembourgeois), mentioning the emperor's *integritas animique magnitudo* (honesty and magnanimity, §33) and *perseuerantia* (perseverance, §35), but also criticizes his sometimes unwise *pertinacia* (stubbornness, §21). Although Conrad claims originality, he borrows heavily (and without acknowledgement) from Giovanni → Villani's *Nuova Cronica*.

The *editio princeps* of both *libelli* was printed by Johannes Setzer in Hagenau in 1531, under the title *Conradi Vecerii Regii Secretarii, de Seditionibus Siciliae Historia. Item. Eiusdem, de rebus gestis Imperatoris Henrici VII. Libellus. Item. P. Callimachi Experientis Attila*.

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PETER DAMIAN-GRINT

## Veit of Ebersberg

ca 1450-1512. Germany. Abbot of the Benedictine monastery in Ebersberg. Author of the *Chronicon Bavarorum*, a prose-chronicle, written by order of the Bavarian duke Albrecht IV for his son Wilhelm in 1504/6. In four parts it describes the history of Bavarian rulers, not of the Bavarian territory, from Roman times to emperor Maximilian I. Following the imperial history, Veit intends a didactic presentation of *bona exempla* (models of virtue), also including a historical legitimation of the Wittelsbach dynasty as assumed descendants from the Carolingian emperors. Relying on the library of Ebersberg, Veit compiles his work from trusting written authorities, most of them not mentioned by name. Two of his favourite cited sources are → Vincent of Beauvais and → Antoninus of Florence, but influences of humanism are

also noticeable. The *Chronicon* survives in three manuscripts: Munich, BSB, clm 1229, BSB, clm 1230, and in Vienna, ÖNB, cod. 9234. Clm 1230 is the autographical draft. The copies clm 1229 and 9234 contain an illustrated genealogical tree of the Bavarian dukes.

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Literature: C. WILLIBALD, "Das Chronicon Bavarorum des Veit von Ebersberg", *Zeitschrift für Bayerische Landesgeschichte*, 50 (1987), 493–542.

CHRISTOF PAULUS

### Velluti, Donato

1313–70. Italy. Family chronicler born in Florence on 6th July 1313. Originally from Semifonte, the Velluti lived in Florence, in the Oltrarno from the middle of the 13th century and belonged to the business bourgeoisie. Skillful matrimonial strategies allowed them to ally themselves to the oldest families and, subsequently, to the rich and powerful aristocracy, opening the doors to high communal functions. After studying Law in Bologna (1329–38), Donato di Berto Velluti moved to Florence where, for thirty years, he led parallel activities, as a man of law and a brilliant politician (he was a prior in 1342, 1351 and 1356). His physical weakness did not prevent him from being chosen for the accomplishment of various diplomatic missions in Siena, Arezzo, Perugia, Prato, Bologna, Pisa. He died on 1st July 1370 while he was *gonfalonier* of justice for the second time.

Between December 1367 and June 1370, he wrote his *Cronica domestica* (Domestic chronicle) in the vernacular, retracing the history of his family from 1244. Donato's lively descriptions offer a vivid portrait of the Velluti family and its allies for eight generations, while a number of pages are dedicated to the political and diplomatic life of Florence, whose secrets he had personally witnessed. Between 20th November 1555 and 6th December 1560, Paolo di Luigi Velluti added some information to his ancestor's work, particularly on his descendants.

*Cronica domestica* was first edited in 1731 by Domenico Maria Manni on the basis of many 17th century copies of the apograph manuscript to which Paolo Velluti had added his own annotations (Florence, Biblioteca Riccardiana, ms. 2033). The autograph manuscript, previously

preserved in the Velluti-Zati archives, is now Florence, BML, ms. Acquisti e doni 713).

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Text: I. DEL LUNGO & G. VOLPI, *La cronica domestica di Messer Donato Velluti, scritta fra il 1367 e il 1370, con le addizioni di Paolo Velluti scritte fra il 1555 e il 1560 dai manoscritti originali*, 1914.

Literature: G. BRUCKER, *Florentine politics and society*, 1962, 38–39. C. GROS, "La transmission des prénoms féminins dans une famille florentine du XIV<sup>ème</sup> siècle: les Velluti", *Femmes italiennes, « Italies », Revue d'études italiennes de l'Université de Provence*, 3 (1999), 323–50. C.M. DE LA RONCIERE, "Une famille florentine au XIV<sup>ème</sup> siècle: les Velluti", in *Famille et parenté dans l'Occident médiéval*, 1977, 227–48. C.M. DE LA RONCIERE, "Regards sur la femme dans la Florence du Trecento", in *Histoire et société, Mélanges offerts à G. Duby*, 1992, I, 101–11.

COLETTE GROS

### Ventura, Guglielmo

ca 1250–ca 1322. Italy. Believed to be an ancestor of Secondino → Ventura. Guglielmo Ventura was a citizen of Asti, a merchant of spices, and an active member of the Popolo of Asti who held several important posts for the Commune. He wrote a town chronicle in an often incorrect Latin prose, the last part of which was finished by another hand.

The *Memoriale*, arranged in 114 chapters, covers the years 1261–1325. Ventura bases his work on his memories and the oral reports he heard during his commercial travels. He concentrates his narration on the history of his hometown, especially the conflicts which occurred in the first decades of the 14th century between political factions. He is a strong supporter of the old moral principles of the free Commune of Popolo and with his sermons is also critical of the factions, which he considers unworthy, and of the tyrannical upcoming lordships of Northern Italy. Furthermore Guglielmo narrates about the main international events of his period, writing about Genoa, Ezzelino da Romano, Frederick II, the trial of the Templars, the France of Philip IV, the first jubilee of 1300 and more.

The transmission of Ventura's work is very complex because we have about 15 manuscripts with changes and later insertions that make it

difficult to establish the original text. The most trustworthy is the 16th-century Asti, Biblioteca del Seminario vescovile, ms. XXXI.

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Text: L.A. MURATORI, RIS 11, 1727, 153–268. L. CIBRARIO & C. COMBETTI, *Memoriale in Monumenta historiae patriae*, 5, 1848, 701–816 (reprint, *Antichi cronisti astesi*, 1990).

Literature: R. BORDONE, "Presentazione", in *Antichi cronisti astesi*, 1990, ix–xvi. A. GORIA, "Studi sul cronista astigiano Guglielmo Ventura", *Bullettino dell'Istituto storico italiano*, 52 (1937), 137–255. *RepFont* 11, 318.

ALBERTO LUONGO

### Ventura, Secondino

d. 1469/70. Italy. Traditionally identified as a descendant of Guglielmo → Ventura. Notary in Asti, and chronicler of the region. In 1441 he was nominated fiscal agent for the city and the county of Asti by Charles Duke of Orléans. We have a document testifying to his appointment as judge of the urban taxes, and to his death in office.

His *Memoriale* covers the years 1420–57 and is based on the memory and the experiences of the author. Unlike the previous chroniclers of Asti, Secondino does not concentrate his narration on the local events of his hometown. In fact Asti had lost its political independence since the 14th century, when the city became a dominion of the Marquis of Monferrato (1339), the Visconti of Milan (1386), and the Duke of Orléans (1407). Thus Secondino mainly narrates the activities of the regional states of Northern Italy such as the conflict for the succession to Filippo Maria Visconti in 1447. He also writes about the imprisonment of Charles of Orléans in England (1415–40) and recounts the conflict started by Alfonso V of Aragon to conquer the kingdom of Naples against René of Anjou in 1435. The text is found in the 16th-century Asti, Biblioteca del seminario vescovile, ms. XXXI.

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Text: L.A. MURATORI, RIS 11, 1727, 269–82. L. CIBRARIO & C. COMBETTI, *Memoriale in Monumenta historiae patriae*, 5, 1848, 821–36 (reprint *Antichi cronisti astesi* 1990).

Literature: N. FERRO, "Introduzione" in *Antichi cronisti astesi*, 1990, xvii–xxvi. G.G. FISSORE, "Contributi alla cronologia di Secondino Ven-

tura", *Bollettino storico-bibliografico subalpino*, 70 (1972), 589–94. *RepFont* 11, 319.

ALBERTO LUONGO

### Vergerio, Pier Paolo

1370–1444. Italy. Humanist, educational theorist, and church reformer. Wrote Latin biographies of the first seven lords of the da Carrara family who ruled over Padua in the 14th century. Born in Istria, Vergerio spent his most formative years, from 1390 to 1405, in Padua, where he was a student at the university and tutor to the sons of the ruling lord, Francesco Novello da Carrara. There he wrote his widely circulated treatise on education, *De ingenuis moribus et liberalibus studiis adolescentiae* (On teaching young people noble habits and the liberal arts), and composed his *De principibus Carrariensibus et gestis eorum liber* (On the Carraresi princes and their deeds), a series of lives of the first seven Carrara lords, modelled after → Petrarch's *De viris illustribus*, and ultimately → Suetonius and perhaps Plutarch.

Vergerio used some local city chronicles but relied more on recent biographies of members of the family, the → *Gesta magnifica domus carrariensis* (Magnificent deeds of the house of Carraresi), for his own polished accounts of the lives, deeds and personalities of the da Carrara lords. Written in elegant (if often complex) Latin, the work attempted to bolster the legitimacy of the da Carrara rule over Padua by appealing to the ancient imperial origins of the family and depicting the achievements, and occasionally the failings, of the first seven Carrara lords, who ruled from 1318 to 1355. His biography of Ubertino da Carrara (d. 1345) is a telling piece of propaganda, depicting the transformation of that lord from a reckless, libidinous youth to a just and grave ruler. The text survives in Milan, Biblioteca Ambrosiana, ms. D 233 inf., and Padua, Museo civico, B.B. 158.

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Text: A. GNESOTTO, "De principibus Carrariensibus et gestis eorum", *Atti e memorie della Accademia patavina*, 41 (1924–25), 327–475.

Literature: B.G. KOHL, "Chronicles into Legends and Lives", in S. Dale, A. Williams Lewin & D.J. Osheim, *Chronicling History, Chroniclers and Historians in Medieval and Renaissance Italy*, 2007, 231–34, 241–48. J.M. MCMANAMON &



S.J. TEMPE, *Pierpaolo Vergerio the Elder, the Humanist as Orator*, 1996, 109–16. *RepFont* 11, 322.

BENJAMIN G. KOHL

## Vergil, Polydore [Virgilio, Polidoro]

ca 1470–18th April 1555. Italy, England. Humanist and papal official. Vergil was a native of Urbino where he originally served at the ducal court. However, he left this employment to pursue a career in the papal administration. He was sent to England in 1502 as subcollector of Peter's Pence. There, the first Tudor monarch Henry VII entrusted him with the task of writing an extensive national history of the kingdom.

Vergil had already received early recognition as an author with *De inventoribus rerum* (Venice 1499), a compilation of humanities' creative achievements and discoveries since the ancient civilizations, which includes an assessment of historical interpretation. According to Cicero, truth and objectivity should be the most important features of the historian's work. Vergil tried to realize this guideline in his major work, the *Anglica historia* (History of England), on which he worked for nearly thirty years. It was finally published by John Bebel (Basel 1534) with subsequent editions in 1546 and 1555. Two manuscripts in Vergil's own hand datable to 1512 and 1513 are extant (Vatican, BAV, Cod. Urb. Lat. 497 and 498).

The author indicated in the dedication to his patron's son and successor Henry VIII that the project was intended to be a fresh and original approach to its subject. The *Anglica historia* begins with a description of the topography of the British Isles, continues in a chronological pattern until the Norman Conquest (1066) and then considers the lives of English monarchs up to 1509 (continued to 1538 in the 1555 edition) against the background of political as well as cultural developments during their reigns. Intensive research into the available sources revealed to Vergil that English history as told by → Geoffrey of Monmouth tends to lack reliability and he rather preferred the accounts of more ancient writers such as → Gildas. This suspicion of established medieval historiography induced him to doubt the true existence of the legendary kings Brutus and Arthur—a viewpoint that provoked a controversy with contemporary English historians.

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Text: D. HAY, *The Anglica Historia of Polydore Vergil A.D. 1485–1537*, 1950. D.F. SUTTON, *Polydore Vergil, Anglica Historia (1555 version)*, 2005 [with translation].

Literature: D. HAY, *Polydore Vergil*, 1952. F. REXROTH, "Polydor Vergil als Geschichtsschreiber und der englische Beitrag zum europäischen Humanismus", *Diffusion des Humanismus*, 2002, 415–35.

MARCO NEUMAIER

## Versão Galaico-portuguesa da Crónica Geral de Espanha

1295–1312. Portugal. Chronicle of Iberia in Galician-Portuguese. This text was called *Versão Galaico-Portuguesa de uma Crónica Geral de Espanha* by CATALÁN; *Tradução Galego-portuguesa da Variante Ampliada* by LINDLEY CINTRA and finally *Traducción Gallega de la Crónica General y de la Crónica de Castilla* by LORENZO, its editor. It consists of two previously independent parts. The first, from Ramiro I to Vermudo III, translates a text similar to that contained in the royal manuscript of the → *Estoria de Espanna*. The second is a translation of the → *Crónica de Castilla*, to which was added a translation of the → *Crónica particular de San Fernando*. It includes both data and epic and traditional materials drawn from alfonsine and post-alfonsine histories, which are thus conveyed to the subsequent western chronicles which used it as source: the *Crónica de 1344* of → Pedro Afonso, Conde de Barcelos and the → *Crónica de 1404*. It is therefore an important stage in the transmission of alfonsine chronicles in the west of the Peninsula. Two manuscripts of this text remain, dating from late 13th and early 14th century. The older and complete version (265 fols), is in Madrid, BNE, ms. 8817, while Salamanca, BU, ms. 2497, is a later copy containing only the first part of the chronicle (137 folios).

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Text: R. LORENZO, *La Traducción Gallega de la Crónica General y de la Crónica de Castilla*, 1975. Literature: L.F.L. CINTRA, *Crónica Geral de Espanha de 1344*, vol. 1, 1951. D. CATALÁN, *De Alfonso X al conde de Barcelos*, 1962.

ISABEL BARROS DIAS

## Verse and prose

Modern readers are often surprised to discover that medieval chronicles may sometimes be written in verse. Metrical forms, which some might regard as a sign of either a reflective poetic muse or of frivolous and entertaining writing, carried no such implications in the Middle Ages. The origins of verse are believed to be far older than writing: in the primary oral cultures of pre-historic Europe, rhyme and rhythm were cultivated not only because they were pleasing, but also because they aided the process of memorizing data, which in a pre-literary society is the only way to preserve the records of a community. Thus even before the transition to a chirographic culture, there would have been an assumption that verse was the appropriate form for historical narrative. From the very beginning of vernacular writing, verse was the usual form for expanded narrative, and it may be assumed that the verse chronicle stands in the same prestigious tradition as the the verse epic.

Nevertheless, only a minority of medieval chronicles are in verse. Of the 2500 authors and anonymous works discussed in this encyclopedia, only around 180 are in verse, that is, about 7%. Since verse requires both care and skill, one would not expect to find it in hastily prepared notes or purely functional records. It is not found in monastic annals nor in family chronicles, where the milieu would not require it. On the other hand, verse is common in works which were written with the intention that they should be circulated to a wider readership. Typically verse chronicles originate in the court or the town.

Latin chronicles are overwhelmingly in prose. Fewer than a quarter of all verse chronicles are in Latin: German alone has more, which is quite remarkable when one considers that the Latin chronicle tradition predates any of the Western vernaculars by half a millennium and is vastly greater. What's more, if we look more closely at the works concerned, we find that a considerable number of Latin verse chronicles are only partly in verse, or are written in prosimetrum, suggesting only a half-hearted commitment to the verse form. Verse chronicles only appear in Latin relatively late, as though—in a reversal of the usual pattern of influence—the Latin tradition is here merely mimicking the vernacular. This impression that Latin chroniclers are less interested in verse is reinforced by the observation that when chronicles are translated, no matter whether the

direction of translation is into or out of Latin, we frequently find pairs of texts in which the Latin version is in prose while the vernacular chronicle is in verse; there appear to be no examples of the opposite pattern. Verse chronicles are therefore primarily a vernacular phenomenon.

Two reasons can be suggested for this. Firstly, where the Latin chronicle has to be seen in continuity with classical Roman historical writing, which did not use verse, the vernacular chronicle began in the court, and the courtly chronicle was influenced by the chivalric romance. Secondly, since Latin was seen as the language of scholarship, authors who wrote serious material in the vernacular languages often felt the need to justify a choice which seemed to undermine their intellectual authority; it is possible that the use of verse, as a more sophisticated kind of vernacular, was a form of compensation.

The strong tradition of verse chronicles in the Dutch and German languages begins in the world chronicle tradition. All the early German world chronicles were in verse with the sole exception of the → *Sächsische Weltchronik*, which has a verse prologue. A decisive impulse was given by → Rudolf von Ems (*Weltchronik*, ca 1250), one of the most renowned German courtly poets, who gave the genre a literary sophistication which others copied throughout the following century, culminating in the vast compilations of the fourteenth century (see → Heinrich von München). For Dutch, → Jacob van Maerlant (*Spiegel historiae*, begun 1282) had a similar seminal rôle. Like Rudolf he was a writer of courtly romances who employed the same skills and methods in chronicle writing. Meanwhile, in 1216–18 → Eberhard von Gandersheim wrote the first monastic foundation history in German and in 1270 Gottfried → Hagen produced the first northern European town chronicle, a history of Cologne, both of which were in verse and thus set the tone for subsequent German writing in their respective sub-genres. Nevertheless, there were German writers who took a different view. → Gert van der Schüren discusses the relative merits of verse and prose in his prologue, but opts for prose on the basis of its superior veracity.

In France, the tradition was somewhat less strong. Although there are a number of important verse chronicles in French, especially in the fourteenth century, the weightiest chroniclers wrote in prose. → Jean le Bel explicitly rejected verse as untrustworthy, and although there is evidence

that Froissart's first, lost attempt at a chronicle was in verse, he reworked this in prose and never returned to the verse form. However there are quite a number of French crusading chronicles in verse, and → Jean d'Outremeuse is a significant verse chronicler from what is now French-speaking Belgium.

In England, if we discount Lazamon, who is unique in his use in a chronicle of the old Germanic alliterative forms, verse chronicles appear first in Anglo-Norman and only from the fourteenth century in English. Major chroniclers who wrote in verse include → Pierre de Langtoft, Robert → Mannyng, → Robert of Gloucester, John → Hardyng and John → Lydgate.

Other areas of Europe produced verse chronicles in smaller numbers. There are only four Byzantine verse chronicles, two in a refined classical Greek and two in fifteenth-century vernacular. The *Slavia Orthodoxa*, which is strongly dependent on the Byzantine tradition, has no chronicles in verse; and even the Catholic parts of the Slavonic world, the *Slavia Romana*, have very few, though the Czech → Dalimil is a fine specimen. The Iberian languages have no tradition of verse chronicles; Pablo de → Santa María is a rare exception. However there is a small but respectable tradition in Italy.

It is important to note that the boundaries between verse and prose are sometimes a little fluid. Many chronicles—especially in Latin—mix verse with prose (prosimetrum), or include verse passages in chronicles which are substantially prose works. Ranulf → Higden is an example of a major prose chronicler who almost on a whim switched to verse for one chapter, on the history of Wales. The → *Anglo-Saxon Chronicle* is likewise a prose chronicle which contains verse passages, most famously the *Battle of Brunanburh*. → Dietrich of Nieheim wrote a prose which occasional rhymes. Prose chronicles which cite snippets of verse are of course relatively common; two significant examples from the Czech Lands are the → *Cronicon Aulae regiae* and → Francis of Prague. In the Hebrew and Arabic tradition we find chronicles in rhyming prose as a compromise form which allows some of the aesthetics of verse without the rigidity which might compromise content for the sake of form.

The following is a partial list of verse chronicles, organised by language and century. Items marked with an asterisk are either in prosimetrics or rhyming prose, or otherwise not pure verse

works. Note that some of the authors listed here also wrote other works in prose.

#### Anglo-Norman

12th century: Geffrei → Gaimar, → Wace  
13th century: Jordan → Fantosme, → *Geste des Engleis en Irlande*, → *Royal Brut*, → *Geste de Burch*, → *Harley Brut*, → *Histoire de Guillaume le Maréchal*, → *Verse Chronicle of Early British Kings*

14th century: → *Des Grantz Geanz*, → Pierre de Langtoft

#### Arabic

9th century: → Ibn 'Arabshah\*  
10th century: → Tanūkhī\*  
14th century: → Ibn Ḥabīb\*

#### Castilian

14th century: Pablo de → Santa María

#### Czech

14th century: → Dalimil  
15th century: → Prokop of Prague

#### Dutch

13th century: → Jan van Heelu, → *Rijmkroniek van Holland*

14th century: → *Croniken van den biscopen van Utrecht* (or *Rijmkroniek van Utrecht*), → *Genealogie van Godfried met den Baert*, → Jan van Boendale, → Lodewijk van Velthem, → *Rijmkroniek van de Grimbergsche oorlog*, The continuation of → *Rijmkroniek van Holland* by Melis Stoke

15th century: → *Brabantsche Yeesten Continuation*, → *Cronijck van Gelre*, Various items in the → Manuscript of Anholt, Hennen van → Merchtenen, → *Olde Freesche Cronike*, → *Oude gester seggen ons dat*, Albertus → Snavel

#### English, Scots

9th century onwards: a series of short passages in the → *Anglo-Saxon Chronicle*

12th century: → Lazamon

14th century: → Arthur, John → Barbour, → *Cursor mundi*, Robert → Mannyng of Brunne, → Robert of Gloucester, → *Short English Metrical Chronicle*, → *Thomas Castleford's Chronicle*

15th century: → Andrew of Wyntoun, → Blind Harry, → *Chronicon Vilodunense*, Some of the → Genealogical Chronicles in English and Latin, John → Hardyng, John → Lydgate, one version of → Pseudo-Methodius

#### French (Langue d'oïl and Langue d'oc)

12th century: → Benoît de Sainte-Maure, → *Chanson d'Antioche*

13th century: Guillaume → Anelier, → *Canso d'Antiocha*, → *Chanson de la Croisade contre les Albigeois*, → *Chronique dite de St. Magloire*, → Gautier de Tournai, Philippe → Mousquet, → *Récit d'un ménestrel de Reims*

14th century: → Christine de Pizan, → *Chronique rimée des Troubles de Flandres en 1379-80*, → *Chronique parisienne anonyme de 1316-39*, The lost early chronicle of Jean → Froissart, → Geoffrey of Paris, → *Guerre de Metz en 1324*, → Guillaume de la Penne, → Guillaume de Machaut, → Guillaume de St. André, → Jean d'Outremeuse

15th century: Jean → Creton, Simon → Fau (in a work formerly ascribed to Henri d'Opprebais), → *La Geste des ducs Phelippe et Jehan de Bourgogne*, Nicaise → Ladam, → Martial d'Auvergne, → *Pastoralet*

#### Frisian

15th century: → *Thet Freske Riim*

#### German

11th century: → *Annolied*

12th century: → *Kaiserchronik*

13th century: → *Ältere Livländische Reimchronik*, → *Braunschweigische Reimchronik*, → *Christherre-Chronik*, → Eberhard von Gandersheim, Gottfried → Hagen, → Jans der Enikel, → *Niederrheinische Reimchronik der Schlacht von Gölheim*, → Rudolf von Ems

14th century: The High German translation of → Dalimil, → *Di tutsch kronik von Behem lant*, → Ernst von Kirchberg, → *Erweiterte Christherre-Chronik*, → Heinrich von München, Bartholomäus → Hoeneke, → *Karl der Große und die schottischen Heiligen*, → *Kastler Reimchronik*, → *Kurze Reimchronik von Preußen*, → Leopold von Wien, → Nikolaus von Jeroschin, → Ottokar von Steiermark, → *Weverslaicht*, → *Zwettler Reimchronik*

15th century: Michel → Beheim, → *Breisacher Reimchronik*, Rainer → Groningen, → *Holsteinische Reimchronik*, the Low German translation of → Justinus of Lippstadt, Reinold → Kerkhörde, → Küchlin, Johann → Kurtz, Hans → Lenz, Jakob → Mennel, Johannes → Nuhn, Konrad → Pfettisheim, → *Reimchronik der Appenzellerkriege*, → *Reimchronik der Bischöfe von Osnabrück*, → *Reimchronik über die*

*Kölner Unruhen*, → *Reimchronik des Würzburger Städtekrieges*, Niklaus → Schradin, Johann → Statwech, Hans Erhart → Tüsch, → *Weller Reimchronik der Soester Fehde*, Christian → Wierstraet, → Wigand von Marburg

#### Greek

12th century: Konstantinos → Manasses

14th century: → Ephraem of Ainus

15th century: → *Chronicle of the Morea*, → *Chronicle of the Tocco*

#### Hebrew

11th century: → Ahimaatz ben Paltiel\*

#### Italian

13th century: → Bartholomaeus of Neocastro, → *Cronichetta Pisana*

14th century: → Antonio di Buccio, → Bartolomeo di ser Gorello, → Buccio di Ranallo

15th century: Bonamente → Aliprandi, → *La guerra dell'Aquila*, Alessandro → Stregghi

16th century: → *Cronica delle guerre d'Italia*

#### Latin

10th century: → Hrotsvit of Gandersheim

11th century: → Benzo of Alba\*, → *Carmen de bello Saxonico*, → *Chronicon rhythmicum S. Iuliani Turonensis*, → Dudo of St. Quentin\*, → *Historia monasterii Hasnoniensis*\*, → Ralph of Caen\*, → William of Apulia

12th century: → *Chronicon rhythmicum Leodiense*, → Donizone di Canossa, → Gilo of Toucy, → Gottfried of Viterbo\*, small parts of → Henry of Huntingdon\*, → Orderic Vitalis\*, → Petrus Divensis

13th century: → *Chronicon Elegiacum* (or *Verse chronicle of Scotland*), → *Chronicon rhythmicum Austriacum*, → *Chronicon rhythmicum Coloniense*, → *Chronicon rhythmicum Sitticense*, *Genealogia ducum Brabantiae metrica* (s.v. → *Genealogia ducum Brabantiae*), → *Gesta regum Britannie*, → Gunther of Pairis\*, → Henry of Žďár, → *Planctus destructionis regni Hungariae per Tartaros*, → Stefanardo da Vimercate, → William of Brittany

14th century: → *Annales Agrippinenses*\*, → *Benzo of Alessandria*\*, → *Chronicon Aulae Regiae*\*, → *Chronica metrica ecclesiae Eboracensis 1*, *Chronicon rhythmicum Zwettlense* (s.v. → *Zwettler Reimchronik*), → Francis of Prague\*, → Hermann of Lerbeck\*, one chapter of Ranulf → Higden, the second section of the → *Historia*



*archiepisporum Bremensium*, Francesco → Petrarca, Hugo → Spechtshart of Reutlingen, Dietrich → Lange, → *Versus Lubenses*, → Wilhelmus Procurator\*, → *Metrical History of the Kings of England*

15th century: Robert → Blondel, → *Chronica metrica ecclesiae Eboracensis* 2, → *Lateinische Reimchronik 1091–1472*, → *Liber extravagans\**, *Liber metricus de Henrico Quinto* (s.v. → Lives of Henry V)

#### Norse, Danish, Icelandic, Swedish

14th century: → *Erikskrönikan*

15th century: → *Danske Rimkrönike*, → *Karl-krönikan*, → *Sturekrönikan*

#### Persian

10th century: → Firdawsī

16th century: Idrīs → Bidlisi

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GRAEME DUNPHY

## Verse Chronicle of Early British Kings

13th century. England. A verse chronicle in Anglo-Norman starting with the Anglo-Saxon and Norman kings and ending with the reign of Henry III. An incipit indicates that the original chronicle began with Brutus and the Britons, but the surviving manuscripts record only the later history. The chronicle consists of 3227 lines of somewhat irregular octosyllabic couplets. STEVENSON published the 425 lines preserved in BL, Cotton Cleopatra ms. A.xii; and MICHEL the final 1246 lines from BL, Cotton Vitellius ms. A.x with variants from the Cleopatra manuscript.

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RALUCA RADULESCU

## Versus Lubenses

14th century. Silesia (Poland). A 47-line Latin verse chronicle of the Cistercian monastery in Lubiąż, Silesia, written soon after 1371, the *Versus Lubenses* depicts the legendary beginning of the town (which it attributes to Julius Caesar) and of the foundations of the Benedictine and Cistercian monasteries, and the transformations of the country under the influence of the Cistercians. The work propagandistically emphasizes the primitive state of Silesia before the appearance of the German settlers. Only one complete manuscript of *Versus Lubenses* has been preserved: Venice, BNM, cl X 188, before 1466; there are also two fragmentary copies.

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WOJCIECH MROZOWICZ

## Victor of Tunnuna

6th century. Africa. Bishop of Tunnuna in Proconsular Africa, Victor died ca 570. His date of birth is unknown. Due to his unflinching support of the Three Chapters, eastern works associated with Nestorianism which had been anathematized in 544 by an edict of Justinian I, Victor was exiled to the Balearic Islands and later imprisoned in Madracium, Alexandria, Canopus and finally Constantinople, where he probably died. According to → Isidore of Seville (*De uiris illustribus* 25), Victor's prose *Chronicon* ran from the creation of the world to the first year of the reign of Justin II (565/6). However, the work in its extant form presents itself in Madrid, Biblioteca Complutense, ms. 134 (13th century) and also in some later manuscripts as a continuation of the *Epitoma chronicōn* of → Prosper of Aquitaine, covering the period extending from 444 to 566. The *Chronicon* is the main local source for the Vandal occupation of sixth-century North Africa. It is also of particular interest theologically for its heavily partisan coverage of the Three-Chapters controversy. → John of Biclar continued the *Chronicon* down to 590. The *editio princeps* was published by Henricus Canisius (Ingolstadt 1600).

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ANDREW J. CAIN

## Victor of Vita

ca 440–post-484. Africa. Possibly bishop of Vita in the North African province of Byzacena. Author of a *Historia persecutionis Africanae provinciae*. The *Historia* is Victor's impassioned contemporary account of the persecution that his fellow Catholic (Nicene) Christians in North Africa endured at the hands of Vandal Arian occupiers. Modern editors divide the work into three books, the first of which deals with the reign of Geiseric (428–77). The second and third books give a mostly eyewitness account of the grisly atrocities inflicted by Geiseric's eldest son and successor, Huneric (477–84), whom Victor poignantly demonizes as a heretical arch-villain. The *Historia* contains certain otherwise inaccessible documents, such as the confession of faith (*Liber fidei catholicae*) addressed by Nicene bishops to Huneric at an ecclesiastical conference in 484 (it is inserted at *Hist.* 2.56–101). Two works falsely attributed to Victor have been transmitted with the *Historia* and are appended to it in modern editions: *Passio beatissimorum martyrum qui apud Carthaginem passi sunt sub impio rege Hunerico (die VI. Non. Julias 484)* and *Notitia provinciarum et civitatum Africae*. The *Historia* survives in over two dozen manuscripts, the earliest of which (Bamberg, SB, *Hist.* 6; Paris, BnF, lat. 2015) date to the 9th century.

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ANDREW J. CAIN

## Victor, Sextus Aurelius

4th century. Pannonia (Serbia), then Italy. Born in Africa, Victor became governor of Pannonia secunda and eventually reached the office of Prefect of the City of Rome. In Sirmium (Sremska Mitrovica) in 361 he wrote the *Historiae abbreviate*, a short set of epitome biographies of Roman

emperors from Augustus to Julian. His work was written for political promotion at the time of Julian's usurpation and he relied chiefly on the → *Kaisergeschichte* as a source, though other written sources were also employed. His work is very didactic and filled with his own opinions and judgments. It was virtually lost in the centuries after its composition and survives today in only two manuscripts of the 15th century in Oxford and Brussels (Bodleian, ms. canon. class. lat. 131; Brussels, KBR, 9755-9763).

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RICHARD W. BURGESS

### Villani, Giovanni

ca 1276-1348. Italy. Author of an Italian-language chronicle locating Florence in universal history. Born in Florence to a wealthy merchant family, Villani was a successful banker and a businessman for most of his life. He first joined the Peruzzi company, one of the leading trading and money-lending firms in the city. In 1300 he visited Rome for the Jubilee as an agent of Peruzzi at the Papal court. Between 1302 and 1307 he travelled widely in Flanders and represented his company in Bruges. He served an itinerant apprenticeship in international commerce and banking until, in his early thirties, he had acquired the means to establish himself in his native city and to devote himself to civic affairs. Around 1322 he moved his investments to the rival firm of the Buonaccorsi, but the bankruptcy of this family in 1338 reduced him to the debtors' prison. He died of the plague.

Conceived in Rome in 1300, and not commissioned by the Florentine government (Villani was not an 'official' chronicler like the Genoese → Caffaro), his lengthy *Cronica* was written during the 1320s-30s. The text reflects the position of the Guelph political Party (of which Florence was one the Italian and European leaders) and of

the Popular rule of the Tuscan city. Following the tradition of the Latin world chronicle, the author aims to recount events in Florence, Italy, Europe and the Middle East from the Tower of Babel to 1346. The text is arranged in twelve books (thirteen in the most recent critical edition), of which the first six are mainly devoted to ancient and less recent history, the remainder to events from the author's own lifetime. For the earlier periods he followed classical historians (Livy, Dares Phrygius, → Orosius), medieval authors (→ Paul the Deacon, → Martin of Opava), and Florentine narratives. Villani is interested in the economic life of his contemporary city: he records local population statistics, the cost of provisions and the organization of children's education, and provides details of the finances of the city-state (*Comune*). His originality rests in his blending of local tradition with historical narration, and is coloured by the typical view of the international merchant and experienced financier.

111 manuscripts of the *Cronica* survive, the most important being: Florence, Biblioteca Riccardiana, Ricc. 1532 & 1533; Florence, BNC, Palatino 1081). Some of these are illustrated [Fig. 35]. The first 10 books received an editio princeps by Zanetti (Venice 1537), the full text by Giunti (Florence 1559). Recent scholarship has addressed the author's writing technique and has given special attention to his intended readership, which must be especially identified with the merchant middle class of his contemporary Florence.

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FRANCESCO SALVESTRINI

### Villani, Matteo

d. 1363. Italy. Italian historian, brother of Giovanni → Villani, whose chronicle he continued after his death. Giovanni had died of bubonic plague, an epidemic which he mentioned in his chronicle: "And many lands and cities were made desolate. And this plague lasted till \_\_\_\_". Unfortunately, he died in 1348 and did not have a chance to fill in the blank. After 1348, Matteo took it upon himself to continue his brother's work. Matteo's chronicle was in turn continued by his son, Filippo → Villani.

Like Giovanni, Matteo was born into a well-to-do Florentine merchant family as the son of Giovanni di Stoldi di Bellincione. We first hear of him as a partner of the Buonaccorsi company, which he represented in Naples between 1319 and 1325, in Avignon between 1333 and 1335, and again in Naples between 1340 and 1341 (the company went bankrupt in 1342). For a short period of time, he was also involved in civic affairs. In 1337-38, we find him negotiating an alliance with Venice and various Lombard states on behalf of the city of Florence. After the 1340s, Matteo was marginalized politically for allegedly harboring Ghibelline sympathies. He was married twice, both times to women from the Florentine upper class: in 1341 he married Lisa, daughter of Monte del Buondelmonti, and in 1361 Monna, daughter of Francesco dei Pazzi.

Matteo's continuation begins with an account on the Black Death, and the overall tone of the chronicle is rather gloomy. The author tends to focus on the darker side of contemporary society, such as the fragility of humankind when faced with epidemics, political tyranny, or moral and economic degradation. Matteo, too, died of bubonic plague in 1363.

There are several surviving manuscripts, mostly in Florence, including Biblioteca Riccardiana, mss. 1529 & 1531, both 15th century. The first four books of the chronicle were published for the first time by Lorenzo Torrentino in 1554. The chronicle was reprinted with additions by Giunti in 1562, 1577, 1581, and 1596. A more complete edition was published by Muratori (*RIS XIV*) in 1729.

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CRISTIAN BRATU

### Villani, Filippo [Filippo]

ca 1330-ca 1405. Italy. Humanist and historian, son and continuator of Matteo → Villani, and nephew of Giovanni → Villani. We first hear of him as a law student in Florence in 1358. A few years later he was awarded a doctorate, and soon after became a lecturer in law. Unlike his father and uncle, Filippo did not engage in commercial activities. After his father's death from bubonic plague, he continued his chronicle up to the year 1364. In 1375, he negotiated with the Genoese cloth merchants to resolve the conflict with their Florentine counterparts. He then became chancellor of Perugia from 1376 to 1381. After his resignation, he returned to Florence where he composed his famous *Liber de origine civitatis Florentie et eiusdem famosis civibus* (On the origins of Florence and on its famous citizens).

In the first part of this book, Filippo deals with the legends regarding the foundation of Florence. For this section, he obviously drew inspiration from the chronicle of his uncle. In the second



part, he included biographies of notable Florentines, focussing primarily on intellectuals, artists, and scientists, rather than politicians. This work was held in high esteem and was endorsed by Filippo's friend, the humanist Coluccio Salutati. The most reliable manuscripts are the 14th-century autograph Florence, BML, 942, and Vatican, BAV, Barberini XXXIII 130 (olim 898). It was later adapted in vernacular by Antonio Manetti (Florence, BNC, 1501. G.2).

Later in his life, Filippo devoted considerable time to the study of Dante, work which culminated in the *Exposito seu comentum super "Comedia" Dantis Allegherii*. In 1391, the University of Florence appointed him to succeed Giovanni → Boccaccio as lecturer on the *Divina Commedia*, an office which he held until 1404. He died shortly after this date, probably in 1405.

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CRISTIAN BRATU

### Villola, Pietro and Floriano

14th century. Italy. Presumed authors of the so-called *Cronaca Villola*, the oldest extant chronicle of the city of Bologna. The sole manuscript (Bologna, BU, ms. 1456) is acephalous and generally considered to be an autograph. A note in the codex added by an 18th-century hand attributes it to Pietro and Floriano Villola, and most historians have agreed on this authorship, identifying them with two stationers (father and son) attested in Bologna in the 14th century. Less univocal are attempts to identify their respective contributions to its compilation and the stages it went through.

The chronicle relates the events which happened from 1163 to 1376 mainly in Bologna. Its sources were presumably old chronicles written in Latin, now lost, known both to the Villolas and to Matteo Griffoni (see → Griffonibus, Matthaëus de). It was exceptionally popular in its day also because it was written in the vernacular.

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LUCIA SINISI

### Vincent of Beauvais [Vincentius Bellovacensis]

13th century. Northern France. Dominican encyclopedist whose *Speculum maius*, includes a *Speculum historiale*. Vincent probably entered the *Couvent des Dominicains* in Paris soon after its foundation in 1218. By 1246 he was sub-prior at the Monastery of Beauvais and lector at the abbey of Royaumont. He later became ■ friend of King Louis IX, Queen Marguerite of Provence and other members of the royal family who commissioned many works from him. He died at Beauvais in 1264.

Around 1235, probably at the request of the prior of the province of France, Hugh of St. Cher, he started his major work, the *Speculum maius*, a vast compilation of all that was known in the middle ages, divided into three parts (*Speculum naturale*, *Speculum doctrinale*, *Speculum historiale*). The aim was to provide library copies for the education of those Dominican brothers who did not go to university. The first version, containing only two of the parts (*naturale* and *historiale*), appeared around 1244. The large number of patristic quotations (later reduced) seems to have limited its diffusion as only three manuscripts are known for the historical part, including Brussels, KBR, 18465. This part was revised around 1254 to make it more favourable to the Capetian dynasty.

By 1260 the new three-part version, marked by scholastic features, was enjoying a wide diffusion. Vincent is a perfect example of a medieval encyclopedist, learned rather than intellectual, who with the aid of ■ team of Dominicans classified a vast repertoire of facts and ideas gathered by writers in previous centuries. An avid reader, he often inserted word for word extracts from his sources into the well-ordered structure of the *Speculum*. Despite his claims to be ■ mere compiler, transmitting the teaching of the Parisian masters of the first third of the 13th century (John of La Rochelle, Nicolas of Paris, William of Auvergne, Hugh of St. Cher), he nevertheless includes his own thoughts and sentiments, marking them with the word *auctor*.

The *Speculum Historiale* is divided into 31 books and 3793 chapters, following ■ chronology based on Biblical and imperial dates rather than the rigid annalistic format, and running from the expulsion of Adam and Eve to the end of time. The first edition must have been finished by 1244,

the second by 1253. The framework is provided by → Eusebius and → Jerome, → Prosper of Aquitaine, → Sigebert of Gembloux and his continuations. Vincent's religious historical sources are → Rufinus, → Cassiodorus, → Hugh of Fleury, → Augustine, → Orosius, → Peter Comestor and → Hélinand of Froidmont. For shorter, more limited periods he used Julius Caesar, → Suetonius, Justin, → Gregory of Tours, → Pseudo-Turpin and Oliver Scholasticus. Details of contemporary history are provided by the royal historians of St. Denis such as → Rigord and → William of Brittany, or by Dominicans like → Giovanni di Piano Carpini, Simon of St. Quentin and → Gerald Frachet. The historical also becomes hagiographical with more than 500 lives of saints. Vincent's frequent quotations make his work a sort of *florilegium* of classical authors (Cicero, Seneca, Aulus Gellius, Ovid) but more importantly of Christian authors (Cassian, Bernard of Clairvaux, who has a whole book to himself, → Hugh of St. Victor, Richard of St. Victor, Gregory the Great, Jerome and Augustine).

The success of the *Speculum historiale* can be judged by the fact that some 220 manuscripts of the whole text survive (e.g. Douai, BM, 1624), as well as *florilegia*. Several translations were made, starting with the rhymed Flemish version of → Jacob van Maerlant in 1283. There is a Catalan version by Jaume → Domènec. Around 1333 → Jean de Vignay translated the first books into French for the queen Jeanne de Bourgogne, entitling it *Miroir historial*. In the 1320s John of Hautfuney (d. 1358) compiled an alphabetical list of the contents which survives in some 15 manuscripts. Vincent's work was used not only by later Dominicans (Giovanni → Colonna, → Bernard Gui, → Ptolemy of Lucca, → Antoninus of Florence) but also by writers not of the order (→ John of St. Victor and the compilers of the → *Estoria de Espanna*). The *Speculum maius* was published in Strasburg in 1474–6, and five more times before the end of the century, while the *Speculum historiale* appeared separately in Augsburg in 1474. There is no modern edition.

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RÉGIS RECH

## Vincent of Kielcza

[Wincenty z Kielczy]

ca 1200–70. Poland. Poet, musical composer and author of two Latin biographies of St. Stanisław of Kraków. Wincenty's life is scarcely documented. He was chaplain of the bishop of Kraków (1222), cathedral canon (1227–35), Dominican friar, and member of delegation sent to Modena in 1237 for the relics of Bishop Iwon Odrowąż; he was active in Racibórz (1258–60) and later travelled to Italy. He wrote the patriotic poem *Gaude Mater Polonia*.

Wincenty's *Legenda* or *Vita Minor S. Stanislai* (after 1252), and the expanded version *Vita Maior* (before 1257–61), are hagiographical works coloured with national history. Sources include → Gallus Anonymus, Wincenty → Kadłubek and oral tradition. These *vitae* popularised the belief that the loss of the crown and the division of the kingdom was a divine punishment for the murder of Stanisław by Bolesław the Bold (*Vita Minor*), and the prediction that the crown would be restored to the Piast dynasty and that the country would be reunited just as the quartered body of Stanisław had miraculously been rejoined (*Vita Maior*).

Both works were frequently copied and exist in numerous variants. The *Vita Minor* (known 11 manuscripts) is best represented in Kraków, Biblioteka Kapituły Katedralnej, ms. 147. For the *Vita Maior* (20 manuscripts), the closest to the original was Warsaw, Biblioteka Narodowa, ms. lat. fol. I 363, which perished during World War II. Of the remaining materials the most important are Kraków, Biblioteka Kapituły Katedralnej, ms. 101; Kraków, Biblioteka Jagiellońska, ms. 1617, and Wrocław, Biblioteka Uniwersytecka, I Q 437.

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JACEK SOSZYŃSKI

## Vincent of Prague

fl 1140–70. Bohemia. Notary and canon of Prague cathedral. Eyewitness to imperial affairs in Italy while travelling in the entourage of Bishop Daniel of Prague ca 1154–60. Vincent provides a chronological account of the reign of Vladislav II from his enthronement as duke of Bohemia in 1140 to his coronation as king in 1158, and on to 1167. Fully a third of the text is devoted to the imperial campaign in Lombardy in 1158, in which Vladislav, Daniel, and Vincent all participated. Vincent claims he himself wrote Milan's surrender privilege, and describes how the *res gesta* he was writing survived a fire in Daniel's tent in 1159. The work is dedicated to Vladislav and his wife Judith of Thuringia, and was apparently begun about 1156, three years after their marriage. The events of the 1140s are reported from hindsight; from 1157 onwards the account is dense and contemporary. After Vincent's return to Prague in 1160, he gives equal attention to Bohemian and Italian affairs. The chronicle breaks off abruptly in 1167 because the end is missing, as is part of the report on 1162 and all of 1163. It survives in a single manuscript (Prague, Strahovská knihovna Kláštera premonstrátů v Praze, DF III 1), which includes the continuation by → Jarloch of Milevsko.

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LISA WOLVERTON

## Vincenzo di Basilio

[di Bernardino da Collebrincioni]

15th–16th century. Italy. Born in Collebrincioni, near L'Aquila, he wrote a chronicle of this town from 1476 to 1529. Nothing is known about his life and status in society. The chronicle begins with the assassinations of certain eminent people in 1476, and it continues from 1485 with the narration of the most important political events. It ends with the suppression of the revolt of L'Aquila against the Spanish army, by the Prince of Orange in 1529. The chronicle was continued by Simone Caprini until 1563. Vincenzo di Basilio wrote this chronicle in a very simple style, almost annalistic and without passing any judgement on the facts he narrated. The original manuscript and the copies made by Francesc' Antonio Cesura and Giovan Felice Rizii in the 17th century are lost.

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PIERLUIGI TERENCE

## Visual anachronism

In its common and most obvious sense, visual anachronism refers to the representation of persons, objects, or events from one era in the dress and environment proper to another. However, if, as GEORGES DIDI-HUBERMAN argues, "the history of images is a history of objects that are temporally impure, complex, overdetermined" (42), how much more so is the history of images in the medieval chronicles which are textually, visually, and strategically "temporally impure, complex, overdetermined"?

The illuminated medieval chronicle has a complex temporal structure, in particular as we contemplate and analyze it from the standpoint of our own time. Thus, the notion of anachronism must be nuanced, combining the time(s) narrated by the text and inhabited by its protagonists; the time(s) of the textual, conceptual, and even visual sources gathered and deployed in it; the time(s) in or from which the text narrates, in which it is created and which is inhabited by authors, patrons, scribes, → illuminators and binders; and the time of a "long" present to which belong all its readers. In addition, the script and page layout may well be anachronistic, in order to appear more authentic

or to garner antique authority as in the Renaissance use of "Roman" minuscule scripts.

In the context of the medieval chronicle, visual anachronism can also refer to other dislocations of linear, sequential time by means of the compression of narrative time in the symbolic representation of an event or person. The medieval habit of including various moments of a visually narrated event within the same frame may serve to remind us of a richer notion of temporality, but is not an example of anachronistic representation as considered here, and can be distinguished from what is discussed below as the folding of time.

In the reception (including our own) of such texts, various forms of anachronism can come into play: using the primary material for purposes foreign to the possibilities of its text or time; analyzing or judging the text according to concepts that did not exist or were no longer current when the work was created; or failing to realize that contemporary sources may in fact not be relevant. In all these aspects, there is a chronological dislocation, for some purpose or out of ignorance.

Thus, the remainder of this article will focus, first, on the displacement of representation generally into the artist's present (a kind of naturalizing of the content), and, secondly, on dislocation or compression of time (a kind of folding). As the phenomenon of anachronism is pervasive, the examples selected are necessarily arbitrarily chosen and should be taken as exemplary.

The chronicle as a genre recounts history, and generally even local or "national" chronicles (rather than universal ones) include a recapitulation of historical origins in biblical and classical antiquity, creating an opportunity for anachronistic representation in a miniature or historiated initial. Sometimes these figures appear in dress and surroundings of the manuscript's era of production. For example, in the Alfonsine manuscript of the → *Estoria de Espanna* at the Escorial (RMSL, Y.I.2), Hercules appears in classical garb and his tower erected at Cádiz has no features of mozarabic or gothic architecture and is thus not situated in the 13th-century context of its creation and making (see DOMÍNGUEZ RODRÍGUEZ). In contrast, in Philip III's manuscript of the → *Grandes Chroniques de France* (Paris, Bibliothèque Sainte-Geneviève, ms. 782, fol. 2<sup>v</sup>), Priam, Paris, Helen and the Greeks are represented as 13th-century French nobles (HEDEMAN). In the 15th century narrative *Genealogía de los Reyes de España* (original Latin version ca 1450; illuminated Castilian



version, ca 1460, Madrid, Biblioteca de Palacio Real, II/3009), of the 82 miniatures, ranging in subject matter from remote antiquity through the 15th century, only those figures contemporary with the author and illuminator are represented in harmony with what would be their actual historical moment.

If we assume anachronism to be motivated and purposeful and not simply to occur out of historical ignorance, we can discern a range of possible purposes (see also → Visual propaganda). Chiefly, using dress and surroundings that are anachronistic in relationship to what is represented but are naturalized to the time of the image's production communicates the position and significance of the persons and events represented more effectively in the visual vernacular contemporary to its creators/readers. For example, an image of Aristotle dressed in the garb of a 15th-century academic clearly signals his role and identity to a reader of the 15th century. Thus, this kind of anachronism makes history come alive.

The juxtaposition in one scene of figures from widely disparate times can function to validate or qualify the more recent figure, for example, in a 15th-century book of hours made originally for Charles VIII (Madrid, Biblioteca Nacional de España, Vit. 24-1), Charlemagne (in 15th-century imperial garb holding a globe) stands behind a praying Valois king (originally Charles VIII but modified with the head of Louis XII), emphasizing the continuity of both dynasty and efficacy of rule.

This sort of compression of time and naturalizing of the past may well have been indebted to the meditative practices of the *devotio moderna* which encouraged the practitioner to engage in imaginative reconstruction of and participation in the passion of Christ, an imaginative projection that probably tended more to the visualization of those events in scenes familiar to the meditator, than in "authentic" dress and scenery of Jerusalem at the time of Christ.

Anachronism can also consist of a kind of folding of time, as in the miniature of the birth of Philip Augustus, "Dieu donne", as a small child who is both presented by the hand of God and crowned at a far younger age than is historically accurate (Bibliothèque Sainte-Geneviève, ms. 782, fol. 280). In many ways, representations of saints with the vestments and signs of their later offices and fates, like Jerome with a cardinal's hat or St. Lawrence with his grill, perform a similar anachronistic folding of time.

Examples of these two kinds of anachronism might be the Harley → Froissart (London, BL, Harley 4380, fols. 148 and 184<sup>v</sup>) in which miniatures of events from English history include battle tapestries in the background of the scene. The miniatures themselves represent two moments of Richard II's reign: first (fol. 148) Richard banishing Henry Bolingbroke and the Earl Marshall (1397), and second (fol. 184<sup>v</sup>), the defeated Richard II ceding rule to Bolingbroke, who would become Henry IV (1399). LOWDEN suggests two possible explanations for the unusual inclusion of battle tapestries in the miniatures: first, that they are a historical reference to the English demand that battle tapestries be removed from the chambers in which negotiations with the Duc de Berry took place, or, secondly, that they constitute merely a formal repetition of a battle tapestry on the January page from the Duc du Berry's *Très riches heures* held at the Musée Condé, Chantilly (the only other instance of such). Still, in the Harley Froissart, the tapestries themselves represent time other than that of the scenes in the miniatures. The juxtaposition of this other time might be considered a reading of the exercise of power on the part of Richard II, thus providing an allusion to the past of the scenes themselves. At the same time, they point ahead to another moment implied in the representation of Richard II's abdication: that is, Henry IV's waging of the Hundred Years' War and continued claims to the French throne.

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LINDE BROCATO

#### Visual propaganda

Propaganda is the calculated and programmatic shaping or manipulating of people's thoughts and actions by some symbolic means. It represents and promotes a worldview, philosophy, or ideology in which groups or persons (as tokens or representatives of those groups) are given specific roles and values, positive and negative, even up to and including their humanity. Propaganda is political discourse, constructed by those who wish to acquire or retain power. Many images especially in chronicles are propagandistic in origin and intent.

Visual propaganda in the Middle Ages was deployed in all contexts of visual art: decorative programmes in civic, ecclesiastical, and monastic buildings; dwellings, dress, arms and armour, heraldic insignia, rites and pageantry of the nobility; public performances including sermons, music, and minstrelsy; and even in coinage and seals.

Propaganda as world view and justification of power is very common in the medieval chronicle. Indeed, sometimes we might anachronistically consider the medieval chronicle not so much "history" in the contemporary sense, but "merely" propaganda, legitimating the status of family or monastery by placing its origin in antiquity and miracle.

The chronicle's visual propaganda is often expressed in the programmes of illumination within medieval traditions, since chronicles themselves were part of visual propaganda in the use of historical and epic images and personae, just as medieval pageantry, ritual, and even decorative and sartorial objects ranging from tapestries to jewelry could be propagandistic. The purpose of such visual propaganda was to represent the roles of the various elites and to provide not only an accounting of how ruling elites came to power but also how they do or do not remain in power (i.e. religious and moral lessons), and where the various sectors of society belong and what is proper to them. Thus the boundaries between "chronicle" and "mirror of princes" genres were in fact quite porous.

As programmes of illustrations were in general reserved to manuscripts copied for political and cultural elites—royals, nobles, prelates, urban

merchants—we may presume that such images were not widely nor constantly available to the lower estates, although we need not assume complete lack of exposure, as servants in high households would be at the very least in the presence of such materials for their private perusal or performance.

Illuminations in legal documents and cartularies also often encode political positions and legitimate the claims made by such documents, whether genuine or forged. Further, the often lavishly illustrated legal texts of the Middle Ages (like the *Decretum Gratiani* or → Alfonso X's *Siete partidas*) also encode history as theory and propaganda. Books of hours and other illuminated documents of devotional practice also contain cycles of decoration that encode and display propaganda, legitimating the status of their owners and their owners' networks of power.

As HEDEMAN (1991) has shown, the manuscript traditions of the *Grandes Chroniques de France* from the late 13th through the 15th century, include programmes of illuminations communicating the political ideology of the House of Capet from Louis IX onward through the Valois kings, and fomenting the *religion royale* among the French nobility. While the illustrations of some royal manuscripts, like that of John le Bon (London, BL, Royal 16 G VI) are geared toward providing living history as models for kingship, courtly illustrations produced at the historical moment of the failure of the Capetians to produce male heirs emphasize dynastic continuity with the Carolingians. Illustrations in copies destined for noble owners farther from the center of power tend to emphasize the reactions to a past observed rather than shaped by readers, who may nonetheless have participated in specific events.

In certain cases of royal and courtly manuscripts of the *Grandes Chroniques*, in particular in that of John the Good, readers' annotations show that the images were seen as integral to reading the text and understanding the stories behind them, and were read in response to the political events of the period, in particular the dynastic shift from Capetians to Valois, the subsequent English challenge to that succession, and the Hundred Years' War.

A similar historiographical project was undertaken in Spain in the court of Alfonso X, the Wise (reigned 1254-84), who was, in fact, a cousin of Louis IX. The scriptorium of Alfonso X is well known for the lavish programmes of illumination

produced in a much more secular milieu (the Alfonsine court in Seville and Toledo) in contrast to the French texts that originate at the monastery of Saint-Denis. Nonetheless, the historical manuscripts from the Alfonsine scriptorium have relatively limited illuminations, whether by design or because they were never completed, as is the case with the manuscript of the *Estoria de España* or *Primera crónica general* at the Escorial (RMSL, Y.I.2, probably from after 1280), for which only 6 miniatures are completed of the more than one hundred spaces left for illumination.

While much has been written on the uses of propaganda by Isabella I and Ferdinand, it would be of considerable interest to trace the illuminations of chronicles, and indeed of other Iberian histories both classical and vernacular, as HEDEMAN has done for the *Grandes Chroniques*, from the time of Alfonso X through the works of Juan → Fernández de Heredia (1310?–96) and on to the historical narrative of Alfonso de → Cartagena (1384–1456).

The analysis of visual propaganda in the context of the chronicle requires attention to the text as well as the illuminations, along with deep familiarity with the social, political and historical contexts. In attending to illuminations, the various kinds and levels of decoration must be considered—size, disposition on the page, technique, relation to the text illustrated—as well as their content. Further, marginal decoration should be considered in order to determine whether it reinforces or destabilizes the more central illuminations. In addition, the script and page layout have potentially propagandistic uses, suggesting authenticity or the authority conferred by a disjunctive community.

In terms of content, attention to detail is crucial, as demonstrated by HEDEMAN's reading of the Parisian source of John le Bon's manuscript of the *Grandes Chroniques* from the detail that the top of St. Dionysius' head is missing in a miniature illustrating a vision of the saint. The canons of Notre Dame held a relic said to be the top of his cranium, a claim contested by the monks of St. Denis.

ANA DOMÍNGUEZ RODRÍGUEZ reads at a similar level of detail the presentation scene represented in the first miniature of the → *Estoria de España* (Escorial Y.I.2), in which the book held by Alfonso X is closed as the monarch presents it to the prince, unlike in most other similar scenes in works from his scriptorium. This suggests,

and other textual evidence confirms, that this manuscript might have been illuminated under the direction of Sancho IV after Alfonso's death, although executed in the Alfonsine style, perhaps propaganda indicating his own continuity with his father's reign and therefore the legitimacy of his assumption of the throne.

The display of images of historical, epic, and mythical kings and nobles to one another and to the great mass of their subjects cuts across the fictive and non-fictive narrative genres in ways that defy modern definitions of chronicle as "historical" text. Thus visual propaganda is to be expected in vernacular epic, chivalric narrative, romance, ballad, as well as the classical genres that parallel these: epic, Byzantine novel, annals, chronicles, and lives.

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LINDE BROCATO

## Vita abbatum Orti Sancte Marie [Vita Sibrandi, Iarici et Ethelgeri]

13th century. Low Countries. Monastic chronicle of ca 22 double-columned manuscript pages in Latin prose, describing the lives and deeds of three abbots of Ortus Sancte Marie (Mariëngaarde) at Hallum, the first Premonstratensian monastery in the Frisian lands, which had been founded in 1163 and incorporated in the order as a daughter of Steinfeld shortly before 1175. As such it covers the period 1230–59.

The text has come down to us in a 15th-century manuscript (Brussels, KBR, 6717–6721, fol. 101<sup>r</sup>–122<sup>r</sup>) together with the *Vita Fretherici* and the *Vita Siardi*. Unlike these hagiographical biographies of the first and the fifth abbot of Mariëngaarde, the *Vita Sibrandi, Iarici et Ethelgeri* does not have the holiness of the abbey leaders as its central theme. It is clearly not conceived as three separate *vitae* but as a uniform text by one author covering the government periods of three successive abbots. It focuses on the history of the monastery and its rivals in their Frisian surroundings and pays some attention to political developments in a wider perspective, and thus is closer to the major part of the chronicles of → Emo, → Menko and their continuator.

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Literature: *Narrative Sources* NL0143–NL0144. *RepFont* 11, 385f.

JOHANNES MOL

## Vita Basilii

ca 948–50. Byzantium. This Greek life of the Byzantine Emperor Basil I (867–86) is the fifth Book of the collective chronicle → *Theophanes Continuatus* (Vatican, BAV, vat. gr. 167). The authorship of Basil's Life is disputed, though in the prologue the writer identifies himself with the protagonist's grandson, the emperor Konstantinos VII Porphyrogennitos. Konstantinos may not have been the actual author of his grandfather's Life, but it was certainly he who commissioned it, and determined its content.

The *Vita Basilii* is a propagandistic work whose main aim was to conceal Basil's assassination of

the previous emperor Michael III. It is not a historical narrative, and it differs both in style and structure from the previous four books of *Theophanes Continuatus*, which were also commissioned by Konstantinos. In fact, the *Vita Basilii* is a generic mixture containing elements of various genres, such as the *Basilikos Logos* (imperial encomium), the biography, and the saint's Life. The *Vita Basilii* narrates the protagonist's life both before and after he becomes an emperor. Between the narration of his life before and his life after ascending the throne, his predecessor's life is also described in detail. Michael is portrayed as an impious and wicked emperor whose reign proves disastrous for the empire, which is saved when Basil ascends the throne following God's will. Interestingly, even though the *Vita Basilii* does not belong to the genre of chronicle, it is part of a chronicle, and it exercised a great influence on later Byzantine historical narratives.

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STAVROULA CONSTANTINOY

## Vita Edwardi secundi

14th century. England. An anonymous Latin prose account of the reign of Edward II of England (d. 1327) from his accession in 1307 to the end of 1325. Probably composed contemporaneously to the events it relates, it is noted for its concentration on the personalities of the reign and its reflections on kingship, resistance and treason. Allusions to the Bible, civil and canon law, and classical and contemporary history fuel its homilies on vices such as pride and avarice, which the author associates with the downfall of key figures. The author's close knowledge of affairs at court signals his proximity to the people and events. He was initially thought to be a monk from Malmesbury Abbey where the manuscript containing the *Vita* originated but due to this concern with secular affairs, he is now thought to have been a teacher, or perhaps the royal clerk and treasurer



John Walwayn (d. ca 1326), canon of Hereford and of St. Paul's. The *Vita* survives in a transcript (Oxford, Bodleian Library, ms. Rawl. B 180) made by Thomas Hearne in 1729, before the original manuscript was destroyed in a fire in 1737.

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Text: N. DENHOLM-YOUNG, *Vita Edwardi Secundi*, 1957. W.R. CHILDS, *Vita Edwardi Secundi*, 2005. Literature: A. GRANSDEN, *HWE* 2, 3, 31–37. C. GIVEN-WILSON, "Vita Edwardi Secundi: Memoir or journal?" in M. Prestwich, R.H. Britnell & R. Frame, *Thirteenth-Century England*, 6, 1997, 165–76. *RepFont* 11, 384.

SUSAN FORAN

### Vitae of Thomas Becket

12th century. England. The *Vitae* of St. Thomas Becket were written by several authors, many of whom knew him or relied on contemporary accounts of his life and murder. Sources for the life and death of Becket are copious. There was an immediate and profound response to his murder in the cathedral at Canterbury in 1170 by his friends, associates, and religious communities who had an interest in upholding his resistance to royal control of the ecclesiastical foundations in England. The most significant lives of Becket within fifteen years of his death are the *Vitae* by → John of Salisbury, Edward Grim, William of Canterbury, William Fitzstephen, Herbert of Bosham, Alan of Tewkesbury, Guernes of Ponteste-Maxence and two anonymous writers, and also the *Passio* by Benedict of Peterborough.

These works can be divided between those who personally knew the archbishop and those who knew of him through others. John of Salisbury, William Fitzstephen and Herbert of Bosham were clerks and close familiars of Becket. John and William witnessed his murder, while Herbert was with Becket at most major events of his career but was not at the scene of his death. Anonymous I was a clerk for Becket 1164–6 but little is known of him. Edward Grim and William of Canterbury witnessed Becket's murder but were not familiars of the archbishop. Anonymous II, Guernes, William of Canterbury, and Alan of Tewkesbury may not have been close to Becket, but they reflect contemporary oral traditions about the archbishop that developed immediately following his death. All of these writers exchanged materials and

experiences, which have captured in detail one of the most significant issues debated in the Middle Ages concerning the limitations of authority between the Church and the State.

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MELISSA POLLOCK

### Vorncken, Wilhelmus

[Willem Vornken]

1373–1455. Low Countries. One of the first chroniclers of the *Devotio moderna*. Born in Utrecht, Vorncken joined the Canons Regular of Windesheim in 1398. A year later he became Prior of the newly-founded monastery of Engelendaal in Leiderdorp, and in 1408 he led the monastery of Sint-Agnietenberg near Zwolle. During the years 1425–55 he served as Prior of the monastery of Windesheim; at the same time he held the position of *prior superior* of the Chapter of Windesheim.

During his tenure as Prior of Windesheim Vorncken wrote his *Epistola de prima institutione monasterii in Windesem* (1430–55), also known as the *Narracio de origine Moderne Devocionis*. He was the first to describe the *Devotio moderna* as a coherent movement, whereby he made use of → Thomas a Kempis' *Dialogus noviciorum*. Noteworthy is the fact that he chose to cast this historical work in the form of a letter to an anonymous recipient. The *Epistola* was not particularly successful—only two manuscripts remain, the best being The Hague, KB, 70 H 74. But it did serve as a partial model for Johannes → Busch' *Chronicon Windeshemense*.

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WYBREN SCHEEPSMA

### Vraie Cronicque d'Escosce (True chronicle of Scotland)

1464. France. This anonymous short chronicle in Old French traces the history of Scotland from its origins to December 1464. The text summarises: Greek and Egyptian antecedents of the Scots; settlement in Portugal and Ireland; migration to Scotland; arrival and expulsion of the Picts; Scottish claims to the English throne; key events in Anglo-Scottish relations (notably the succession dispute between John Balliol and Robert Bruce); and historical examples of French support for the Scots against the English. The author seems to have known the *Chronicles of → John of Fordun* and possibly of Walter → Bower. The text is essentially a briefing note for French diplomats preparing for negotiations with the English in 1464. It remains neutral on key issues of Scottish history and identity, reflecting the waning importance of the alliance with Scotland for the French king Louis XI.

Of the four manuscripts, Brussels, KBR, 9469–70 was in the Burgundian ducal library in 1467; Paris, BnF, nouv. acq. fr. 20962 belonged to Jacques d'Armagnac, duke of Nemours; BnF, nouv. acq. fr. 6214 is of unknown provenance. These manuscripts also contain *Pour ce que plusieurs*, written for the same negotiations, refuting English pretensions to the French throne. According to a note in Geneva, BPU, ms. fr. 166, this copy of the *Vraie Cronicque* was given to Bérault Stuart, 3rd seigneur d'Aubigny, by the Scot John Ireland (ca 1440–95), a successful theologian and diplomat. Even if Ireland is the author, however, the text gives a pro-French bias to Scottish history.

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KATHLEEN DALY

### Vriesche Aenteyckeninge (Frisian notes)

15th century. Low Countries. Short annalistic chronicle in Frisian and Dutch, with a Latin insert. The authorship and origin of the *Vriesche Aenteyckeninge* are subject to debate. Some consider it to have been compiled by two or more Frisian authors, who wrote around 1430 and 1460 and added information from different chronicles to their own notes. Others see the work as a compilation of chronicles of diverse origin. The short items treat mostly Frisian history, with details on Holland and Utrecht.

In its most extended version, in Leeuwarden, Tresoar, Collectie Von Richthofen no 5, fol. 171<sup>r</sup>–181<sup>r</sup> (ca 1530), it fills 20 pages and covers a period of 781–1463. The allegedly oldest version runs to 1421 and was handed down through the edition of Winsemius (Franeker 1622). The text is closely related to the → *Sneker Kroniekje* and the short *Kroniek van Friesland*, a very short list of annalistic items on the history of Friesland, only known through a 16-century copy.

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Literature: F.A.H. VAN DEN HOMBERGH, "Nog eens over de Vriesche Aenteyckeninge", *Us Wurk*, 23 (1974), 109–18. *Narrative Sources* NL0484. *RepFont* 2, 139.

JUSTINE SMITHUIS

## W

### Wace

ca 1105–ca 1175. France (Normandy). *Clerc lisant* at Caen, then canon of Bayeux cathedral; personally acquainted with kings Henry I, Henry II and Henry the Young King. Author of three hagiographical poems (*La Vie de sainte Marguerite*, *La Vie de saint Nicolas*, and *La Conception Nostre Dame*), and two major chronicles, the *Roman de Brut* and the *Roman de Rou*, all in Anglo-Norman verse.

The *Roman de Brut*, completed in 1155, is a translation/adaptation of → Geoffrey of Monmouth's *Historia regum Britannie* in 14866 octosyllabic lines, rhyming in couplets. It was based on the Variant version of the *Historia*, with additional elements from Geoffrey's text and a variety of minor sources, including oral ones. It covers the early British kings from Brutus to the loss of sovereignty to the English and includes the first ever reference to Arthur's Round Table. On the whole, Wace preserves the structure and content of his main source, though the Arthurian section is privileged (especially Arthur's war with Rome). Some 30 manuscripts and fragments survive, the oldest being Durham, Cathedral Library, ms. C IV 27 (12th century). Wace's *Brut* was translated into English alliterative verse by → Lazamon (early 13th century) and was the major source for the British history in the 14th-century English chronicle of Robert → Mannyng of Brunne. It was adapted and continued by the Anglo-Norman → Prose Brut (late 13th century).

The *Roman de Rou* is a history of the dukes of Normandy in mixed verse, from the Viking Rou/Rollo, founder of the dynasty, to Henry I of England. Wace started it ca 1160 and completed it ca 1174. It comprises: 1) *Chronique Ascendante*, an ascending genealogy from Henry II to Rou/Rollo in monorhyme stanzas (315 lines of twelve syllables); 2) the *Première Partie*, 750 octosyllabic lines in rhyming couplets recounting the adventures of the Viking Hasting, which is con-

sidered by some to be a discarded first redaction of the *Rou*; 3) *Deuxième partie*, 4425 lines long, in the same metre as the *Chronique Ascendante*, and covering the reigns of Rou/Rollo, William Longsword and the youth of Richard I; and 4) *Troisième Partie*, in octosyllabic couplets, from the maturity of Duke Richard I to the defeat of William Courtehoise at Tinchebray (11440 lines). The most important sources were → William of Jumièges's *Gesta Normannorum ducum*, supplemented with → Dudo of St. Quentin's *De moribus et actis Normannorum* for the reigns of the early dukes, and → William of Poitiers's *Gesta Guillelmi ducis*, → Orderic Vitalis's *Historia Ecclesiastica* and → William of Malmesbury's *Gesta Regum Anglorum*, from the reign of William the Conqueror onwards. Wace also drew on local and family tradition. Surviving manuscripts: London, BL, Royal ms. 4.C.xi (early 13th century); Paris, BnF, fr. 375 (late 13th century); BnF, nouv. acq. fr. 718 (end 14th century); and BnF, Duchesne 79 (18th century). The Duchesne copy is the only manuscript witness preserving the entirety of the *Roman de Rou*; the three medieval manuscripts preserve only the *Troisième Partie*. While composing the *Rou*, Wace appears to have lost the favour of Henry II who turned the project over to → Benoit de Sainte-Maure. The *Rou* is now accepted as an important source for the history of late 11th-century Normandy.

#### Bibliography

Text: I. ARNOLD, *Le Roman de Brut de Wace*, 1938–40. A.J. HOLDEN, *Le Roman de Rou de Wace*, 1970–73. J. WEISS, *Wace's "Roman de Brut": A History of the British. Text and Translation*, 1999. G.S. BURGESS, *The History of the Norman People: Wace's Roman de Rou*, 2004. Literature: J. BLACKER, *The Faces of Time*, 1994. P. DAMIAN-GRINT, *The New Historians of the Twelfth-Century Renaissance*, 1999. F.H.M. LE SAUX, *A Companion to Wace*, 2005.

FRANÇOISE HAZEL MARIE LE SAUX

### Wahb ibn Munabbih [Abū 'Abd Allāh]

34–109 AH (654/55–728 AD). Yemen. A native of Dhimar in Yemen, but of Persian extraction, he is one of the earliest historians of Islam. A series of works is ascribed to him which can be divided into three different sections: first the biblical narrations and commentaries, second the Pre-Islamic period and third works with Islamic content.

His *Kisas al-anbiyā'* (Story of the Prophets) comprises the history from the creation until the arrival of the Prophet and is cited in authors like Ibn Qutāyba, al-→ Tabarī and others. Parts of his work are preserved in a papyrus datable to dated 229 AH (844 AD) which is now in the Heidelberg collection: Heidelberg, UB, papyrus Arab 23.

#### Bibliography

Text: R.G. KHOURY, *Wahb b. Munabbih*, 1972. R.G. KHOURY, *Les legends prophétiques dans l'Islam depuis le I<sup>er</sup>–III<sup>e</sup> siècle*, 1978. Literature: S. KAROUÏ, *Die Rezeption der Bibel in der frühislamischen Literatur am Beispiel der Hauptwerke von Ibn Qutayba*, 1997. H. SCHWARZBAUM, *Biblical and extrabiblical legends in Islamic folk-literature, Walldorf-Hessen*, 1982.

HEIDI R. KRAUSS-SÁNCHEZ

### Wahraus, Erhard

1375/80–1454/55. Germany. Author of a chronicle of the years 1126–1445 (continued anonymously to 1462). Wahraus was a member of the town council of Augsburg from 1442 (probably earlier) and belonged to the guild of the salt-traders. His chronicle is prefaced by a calculation of the chronology of biblical events and persons, which is missing in the edition. For the period before the 14th century, Wahraus seems to use the → *Chronik aus Kaiser Sigmunds Zeit* (or their common source), but sometimes presents more details. These records are listed very briefly and not always chronologically, with some incorrect dates. The actual history of Augsburg starts only in the 14th century with key political events, records of weather conditions, epidemics and corn-prices. Wahraus speaks of being an eyewitness to a duel in the city: *Ich erhart wahraus ?tund an der ?chrancken gewapnet dar an* (I, Erhard Wahraus, was standing armed there at the barrier). It also includes records of occurrences in Bavaria and Germany, and the councils

of Konstanz and Basel. Wahraus' chronicle was used by several later historians, including Hector → Müllich, but is transmitted in only one manuscript (Munich, BSB, cgm 379, directly after the → *Chronik der Stadt Augsburg von 1368–1406*), which presents a very corrupt text.

#### Bibliography

Text: F. FRENSDORFF, *Die Chroniken der schwäbischen Städte: Augsburg* 1, 1865, 216–241. Literature: K. GEFFCKEN, in G. Grünsteudel et al., *Augsburger Stadtlexikon*, <sup>2</sup>1998, 909. K. SCHNITH, *VL*<sup>2</sup> 10.

ANDREAS HAMMER

### Waldau, Hieronymus

ca 1427–95. Prussia (now Poland). Scribe and clergyman, author of historical notes written in Latin. Waldau served the Teutonic Order as scribe to the commander of Christburg (Dzierzgoń). In 1454 he became a scribe to the governor of Baysen (Bażyń), and held this position until 1462, when he became a minister in Neuteich (Nowy Staw) near Marienburg (Malbork). In 1466 he accepted a position at the Hauptkirche in Thorn (Toruń); he was later also an official of the dioceses of Ermland (Warmia) and Kulm (Chełmno), and worked for the bishop of Kulm. From 1476 to 1484 he was also active in n Danzig (Gdańsk) as collector of the *Peterspfenning*, a tax to help pay for the construction of Saint Peter's in Rome.

Waldau is best known for a series of notes written in Latin in a printed copy of the *Familiares epistole ad diversos* of Eneas Silvius → Piccolomini now in Gdańsk, PAN, Rkp. 1385. These notes deal mainly with Waldau's own experiences, but also discuss events in Bohemia, Austria, and Hungary. Unfortunately, the notes are difficult to sort out, both in terms of chronology and the system guiding their preparation, as they had to fit into the space left in a printed book, and their value is therefore somewhat debatable.

#### Bibliography

Text: O. GÜNTHER, "Die Aufzeichnungen des Thorner Pfarrers Hieronymus Waldau", *Zeitschrift der Westpreussischen Geschichteverein*, 49 (1907), 221–51.

Literature: U. ARNOLD, *VL*<sup>2</sup> 10.

MARC PIERCE



## Walden Annals

15th century. England. These Latin annals begin with a brief 6-folio chronicle from the beginning of the world, after which they present an abbreviated account of the foundation of the Benedictine monastery of Walden (Essex), probably based on the early part of the → *Liber de fundatione cenobii de Waledena*, and then tell of local and national events to 1462, the beginning of Edward IV's reign. The text is preserved on fols. 68<sup>r</sup>–91<sup>r</sup> of London, BL, Cotton Titus ms. D.xx (15th century). There is no edition.

## Bibliography

Literature: D. GREENWAY & L. WATKISS, *The Book of the Foundation of Walden Monastery*, 1999, lviii–lix.

EDWARD DONALD KENNEDY

## Walsingham, Thomas

ca 1340–1422. England. Benedictine monk of St. Albans and for a time a prior of Wymondham Abbey in Norfolk. Walsingham saw himself as a successor to historians who had gone before him, primarily → Matthew Paris and Ranulf → Higden. In St. Albans and Wymondham he was ideally placed both to research history and to observe current events. His writings are wide-ranging and well-documented. His popularity and the fact that no two surviving manuscripts are identical has led to misattribution of works to him; various 20th and 21st-century scholars have worked to clear up the confusion of previous editors.

Walsingham's *Chronica maiora*, begun in 1376, was intended to be a continuation of Matthew Paris' chronicle of the same name. The most authoritative surviving manuscripts are BL, Royal ms. 13.E.ix, extending to 1392, and Oxford, ms. Bodley 462, extending to 1420. The *Chronica maiora* is mainly insular in focus and conservative in tone. Walsingham includes praise for those whom he sees as worthy, such as Henry V, and invectives against those whom he sees as flawed, such as Edward II. He is notably hostile toward John Wyclif and his followers. His text is narrative in structure and particularly valuable for its description and discussion of contemporary events. The two → *St. Albans Chronicles* are continuations of this work. (Confusingly, the *Chronica maiora* has itself been published under the title *St. Albans Chronicle*.)

1492

What is now known as his "short chronicle" was variously labelled in 19th-century Rolls Series editions as *Chronicon Angliae* and *Historia Anglicana*. GALBRAITH and CLARK have tried to clear up this confusion. The text, perhaps intended as a continuation of → Higden's *Polychronicon*, opens in 1327 and runs to 1419. It has never been published in its entirety. THOMPSON thought that the part he published as *Chronicon Angliae* was not by Walsingham, and some may still question Walsingham's authorship of this text. The most representative version is found in Cambridge, Corpus Christi College, ms. 7, which also contains a portion of the *Chronica maiora*.

Walsingham's *Gesta abbatum monasterii Sancti Albani* is a continuation of Matthew Paris' text of the same title. It focuses on events at St. Alban's from 1308–93, but opening with a passage going back to the time of the founding of the abbey by Offa, king of Mercia. The main focus of the text is Abbot Thomas de la Mare. It is particularly valuable for its transcriptions of documents interwoven into its narratives. Authoritative texts survive in BL, Cotton Claudius ms. E.iv and Cambridge, Corpus Christi College, ms. 7.

The *Ypodigma Neustriae* (complete history—literally 'totality'—of Neustria), dedicated to Henry V, is a mix of English and Norman history. Its opening passages are based on the *Gesta Normannorum* of → William of Jumièges and it states its intention to overview the history of the Normans from the conquest of Neustria to the conquest of England. Much of the narrative actually focuses on events following the Norman Conquest. The detailed text incorporates material from other sources, including → Ralph of Diceto, Henry → Knighton and Nicholas → Trevet. The most representative version survives in Cambridge, Corpus Christi College, ms. 240.

Walsingham's later influence was limited by the rise of the vernacular → London Chronicles. His histories were continued in the *St. Albans Chronicles*, and were used by Thomas → Otterbourne and John → Capgrave, and post-medieval antiquaries.

## Bibliography

Text: H.T. RILEY, *Chronica Monasterii S. Albani... Historia Anglicana*, RS 28, 1, 1863–4. H.T. RILEY, *Gesta Abbatum Monasterii S. Albani*, RS 28, 4, 1867.

E.M. THOMPSON, *Chronicon Angliae*, RS 64, 1874. M.T. RILEY, *Chronica Monasterii S. Albani... Ypodigma Neustriae*, RS 28, 7, 1876. V.H. GALBRAITH, *The St. Albans Chronicle 1406–1420*, 1937 [parts of *Chronica maiora* omitted in RS]. J. TAYLOR, W.R. CHILDS & L. WATKISS, *The St. Albans Chronicle: "The Chronica maiora of Thomas Walsingham I, 1376–1392"*, 2003 [with translation]. D. PREEST, *The Chronica maiora of Thomas Walsingham, 1376–1422*, 2005 [translation]. Literature: J.G. CLARK, "Thomas Walsingham Reconsidered: Books and Learning at Late-Medieval St. Alban's", *Speculum*, 77 (2002), 832–60. J.G. CLARK, *A Monastic Renaissance at St. Albans: Thomas Walsingham and his Circle, c. 1350–1440*, 2004. V.H. GALBRAITH, "Thomas Walsingham and the St. Albans Chronicle, 1372–1422", *EHR*, 47 (1932), 12–30. A. GALLOWAY, "Latin England", in K. Lavezzo, *Imagining a Medieval English Community*, 2003, 41–95. A. GRANSDEN, *HWE* 2, 118–56. J. TAYLOR, *ODNB. RepFont* 11, 427f.

LISA M. RUCH

## Walter of Coventry

fl. 1293. England. Possibly a Benedictine monk of St. Mary's Abbey in York. Said to be the compiler of the Latin chronicle found in Cambridge, Corpus Christi, ms. 175, which bears the heading *Memoriale Fratris Walteri de Coventri*. The text displays a clear Northern connection. It is derivative of → Geoffrey of Monmouth, → Henry of Huntingdon, → Marianus Scotus, → John of Worcester, and → Roger of Howden. Part 1 is a brief summary from Brutus to Edward I and is closely linked to the → *Short Latin Chronicle of Durham Abbey*; Part 2 is fuller, from 1002 to 1225. It is similar to the → *Barnwell Chronicle*, but KAY has argued that it is derived from the *Chronicle of → Croyland Abbey* found in BL, add. ms. 35168 rather than from Barnwell.

## Bibliography

Text: W. STUBBS, *Memoriale Fratris Walteri de Coventria*, RS 58, 2 vols, 1872–73. Literature: A. GRANSDEN, *HWE* 1, 339–45. R. KAY, "Walter of Coventry and the Barnwell Chronicle," *Traditio*, 54 (1999), 141–67. J. TAYLOR, *ODNB. RepFont* 11, 431.

LISA M. RUCH

## Walter of Guisborough

[of Hemingford, of Hemingburgh]

fl. 1290–1305. England. Augustinian canon of St. Mary of Guisborough. His early 14th-century Latin prose chronicle begins with the Norman Conquest and, depending on the manuscript consulted, ends at 1297, 1300, 1307, 1312 or 1346 (although the latter represents a continuation). The text is mainly a compilation, relying most heavily on → William of Newburgh's *Historia Rerum Anglicarum*. Other possible sources include the → *Historia Saxonum sive Anglorum post obitum Bedae*, itself a compilation of the chronicles of → Symeon of Durham, → Henry of Huntingdon, → Martin of Opava, and → Pierre de Langtoft. Walter's discussion of Anglo-Scottish affairs from 1291 to 1300 shares features with the text of the → *Short Latin Chronicle of Durham Abbey*. Where his sources were scarce, Walter resorted to an annalistic style; where they were plentiful, he wrote expansively. This results in a text which is uneven, and which contains numerous inaccuracies. The text was published by Gale in 1697 and again by Hearne in 1731. ROTHWELL, the modern editor, believes that the chronicle was written rapidly. While not a historically reliable text, this chronicle is valuable for its focus on Northern issues and its contemporary interest in Anglo-Scottish interactions. The appellations "Hemingford" and "Hemingburgh" are post-medieval.

## Bibliography

Text: T. GALE, *Historia Anglicanae Scriptores Quinque*, 1697. T. HEARNE, *Walteri Hemingford*, 2 vols, 1731. H.C. HAMILTON, *Chronicon Walteri de Hemingburgh*, 2 vols, 1848–9. H. ROTHWELL, *The Chronicle of Walter of Guisborough*, 1957. *RepFont* 11, 432.

LISA M. RUCH

## Walter of Whittlesey

d. after 1329. England. Benedictine monk in the abbey of Peterborough. His date of birth cannot be determined with certainty, but he was born in the town of Whittlesey. Walter never held a major office. His Latin *Historia Coenobii Burgensis* covers the period 1246–1321 and survives in one autograph manuscript, BL, add. 39758.

It is chronologically preceded by the accounts of → Hugh Candidus from the founding of the abbey (656) to 1175–77 and that of Robert → Swaffham for 1177–1245, and it is followed by an anonymous continuation until 1338/39. Walter's chronicle incorporates the rule of six abbots, starting with abbot Walter Hotot and ending with the death of abbot Godfrey de Croyland. It is especially valuable for its accounts of fines paid to the King and various barons during the civil war and the manors belonging to the abbey, as well as the annual expenditures of abbot Godfrey. The citation in *RepFont* of W.T. MELLOWS' edition of the chronicle of Hugh Candidus as also being an edition of Walter of Whittlesey is incorrect: MELLOWS does not include the continuation written by Walter for 1246–1321.

#### Bibliography

Text: J. SPARKE, *Historiae Anglicanae scriptores varii*, 2 vols, 1723, 2, 125–216.

Literature: T.D. HARDY, *Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland to the end of the reign of Henry VII*, RS 26, 3 vols in 4 parts, 1862–1871, 3, 371. BRITISH MUSEUM, *Catalogue of Additions to the Manuscripts 1916–1920*, 1933, 172–76. A. GRANSDEN, *HWE* 1, 520. *RepFont* 11, 448f.

TORBEN GEBHARDT

### Walter the Chancellor

[*Galterius cancellarius*]

fl. 1114–22. Palestine. Chancellor of Antioch. Wrote the Latin *Bella Antiochena* (Antiochene Wars). Walter is known only through the text of this work. He apparently had a close relationship with Roger of Salerno, ruler of Antioch (1113–19), and was eyewitness to the two wars against the Selçuk Turks, 1114–15 and 1119–22. His narrative account is the most detailed source for the region of Antioch for the early Latin settlement period. There are seven extant manuscripts; the oldest and best is in the Grassegals codex, Paris, BnF, lat. 14378, from which the other six were copied. Walter was used as a source by → William of Tyre. *Editio princeps*: Jacques Bongars (Hanover, 1611).

#### Bibliography

Text: H. HAGENMEYER, *Galterii Cancellarii*, 1896. T.S. ASBRIDGE & S.B. EDGINGTON, *Walter the*

*Chancellor's The Antiochene Wars*, 1999 [English translation].

Literature: *RepFont* 4, 629.

SUSAN B. EDGINGTON

### Waltham Annals

[*Brevis historia regum Anglia a rege Gulielmi I... ad annum 1447*]

15th century. England. Latin annals for 1066–1447 produced at the Augustinian abbey of Waltham in Essex, with the last annual telling of the death of Humphrey, Duke of Gloucester. Preserved in BL, Cotton Titus D.xv, it is not to be confused with the earlier → *Waltham Chronicle*. Much of it is derived from the English Prose → *Brut* and possibly one of the → London chronicles and the → *Croyland Chronicle*. Although KINGSFORD finds some of the material for the reign of Henry VI of value, he describes the chronicle as “a specimen of what passed for history in monasteries of the time”, except for a few entries like those for the Battle of Shewesbury (1403) and for *wode Munday* (mad Monday) in 1435 when rumours of a Burgundian invasion led to riots in Essex and Middlesex.

#### Bibliography

Text: C.L. KINGSFORD, *Historical Literature of the Fifteenth Century*, 1913, 350–54 [excerpts 1403–47].

Literature: C.L. KINGSFORD, *Historical Literature*, 160–61, 350. A. GRANSDEN, *HWE* 2, 412 & n. 150.

EDWARD DONALD KENNEDY

### Waltham Chronicle

[*De inventione sanctae crucis*

*Walthamensis* (Foundation of Waltham Abbey)]

late-12th century. England. Latin foundation chronicle of the secular college at Waltham Abbey (Abbey Church of Waltham Holy Cross) in Essex by an anonymous canon who entered the church there aged five. It was written after the college was replaced by the Augustinian abbey in 1177. It begins in Cnut's reign and ends in 1144. It survives in the 13th-century London, BL, Cotton Julius D.vi and the 14th-century BL, Harley 3776.

The manuscript title *De inventione sanctae crucis nostrae* (on the discovery of our sacred cross) does not refer to the Holy Rood/Helena legends, but to a miracle-working crucifix (*imago Christi*) brought by Cnut's thegn Tofi to Waltham from Montacute in Somerset. The college of canons was established by Harold II, who was buried at Waltham after Hastings (the image reportedly bowed its head before the battle). His burial there is denied by the 13th-century *Vita Haroldi*, which drew upon this text. The chronicle describes Stephen's reign and ends with some miracles.

See also *Chronicon monasterii Walthamensis* (→ Waltham Annals).

#### Bibliography

Text: W. STUBBS, *The Foundation of Waltham Abbey: The Tract "De Inventione Sanctae Crucis Nostrae"*, 1861. L. WATKISS & M. CHIBNALL, *The Waltham Chronicle*, 1994 [with translation].

Literature: I.W. WALKER, *Harold: The Last Anglo-Saxon King*, 1997.

BRIAN MURDOCH

### Warkworth Chronicle

ca 1425–1500. England (North and East Midlands). A continuation of the English → *Prose Brut* once thought to have been written, ca 1484, by John Warkworth. The continuation covers English history, particularly affairs in the North of England, from 1461–74. It survives in two manuscripts (Cambridge, Peterhouse 190 and University of Glasgow, Hunter ms. 83), which also contain copies of the *Brut* to 1419 and continuations from 1419–61 based on → Caxton's *Chronicles of England* (1480 or 1482) and *Polychronicon* (1482) (s.v. → Higden, Ranulf). The previous attribution to Warkworth, master of Peterhouse, Cambridge (1473–1500), is now believed to be erroneous and stems from his ownership of the Peterhouse 190 *Brut*, which he presented to the college in 1481 before the continuations were incorporated. The discovery of Hunterian 83 led MATHESON to conclude that its owner composed and added both continuations ca 1484. Whilst the earlier continuation (1419–61) was copied into Peterhouse 190 via London, BL, Harley ms. 3730 (a related manuscript), the Warkworth continuation (1461–74) was copied directly from Hunterian 83 soon after its composition, doubtless with Warkworth's consent. MATHESON proposes that

Roger Lancaster (ca 1456–1502) or Thomas Metcalf (ca 1458–1503), both Peterhouse fellows, are more likely to have authored it. Although disorderly at the start, the history contains unique information and is a valuable resource for scholars studying the Wars of the Roses. Despite its compassion for Henry VI and censure of Edward IV's administration, it adopts a relatively impartial tone and is useful for corroborating details in more biased contemporary texts dealing with the 1460s and 70s, such as *The → Chronicle of the Rebellion in Lincolnshire 1470* and *The → Historie of the arrival of King Edward IV*.

#### Bibliography

Text: L.M. MATHESON, *Death and Dissent*, 1999.

Literature: E.D. KENNEDY, *MWME* 8, 2642–44, 2834–36. E.D. KENNEDY, “Warkworth, John”, *ODNB*.

SARAH L. PEVERLEY

### Wassenberch, Johann

1454–1517? Germany. The tin-founder's son sometimes called Johann Tynenmecher (tin-maker), but who referred to himself as *ick broeder Johann Wassenberch*, was a chaplain in the house of the Order of St John of Jerusalem in Duisburg. His chronicle, begun in 1507 in Low Rhenish German, covers local town history between 1474 and 1517 in annalistic form. In *den vurschreven jar* (“in the year just mentioned”, viz. 1474, the starting point of his account) Johann entered the monastery. In 1517, the last year of the chronicle, an epidemic hit Duisburg, to which he possibly fell victim. Alongside his interest in local affairs, Johann included events of a wider significance, especially when connected to his order. He mentions the Turkish Wars, the earthquake of Constantinople and the discovery of America. Thanks to his connections to members of the town council and municipality, Johann offers profound insight into the local politics of Duisburg, without any explicit salvation-historical or moral perspective. His sources are his own observations, documents, historical songs, leaflets and broadsheets. Sometimes he includes proverbs and rhymes. The autograph survives in the Bibliothek Haus Ruhr in Senden (cod. 99).

#### Bibliography

Text: A. MIHM, *Die Chronik des Johann Wassenberch*, 1981 [with translation].



Literature: A. MIHM, "Johann Wassenberch und die Anfänger der Literatur in Duisburg", in R. Haas & C. Klein-Braley, *Literatur im Kontext: Festschrift für Helmut Schrey*, 1985, 133–145. A. MIHM, VL<sup>2</sup> 10.

CHRISTOF PAULUS

## Wauquelin, Jean

15th century. France. Translator of a series of Latin chronicles and pseudo-historical works. The Picardy-born Wauquelin established an important bookshop in Mons (Bergen, modern Belgium) around 1441. In 1444–5 he produced for Antoine de Croÿ a French prose translation of the *Historia regum Britanniae* and *Prophetiae Merlini* of → Geoffrey of Monmouth. Also in 1445, for Philip the Good of Burgundy, he recast the epic Girart de Roussillon as a prose chronicle legitimizing the duke's expansionist ambitions. The next year Philip, through the offices of Simon Nockart, commissioned a French translation of → Jacobus de Guisia's *Annales... Hannoniae* (Annals of Hainaut). Wauquelin's three-volume *Chroniques de Hainaut* survives in at least 19 manuscripts, the most important of which is Brussels, KBR, 9242–44. Galliot du Pré (Paris) produced a printed edition in 1531–32.

Around 1447 Wauquelin translated into French → Emond de Dynter's *Chronica ducum Lotharingie et Brabantiae* (Chronicles of the Dukes of Lotharingia and Brabant) as the *Chronique des ducs de Brabant*, which is partially preserved in three 15th-century copies (Brussels, KBR, 10229, 10418, 10420). He also compiled the prose romances *Chroniques d'Alexandre*, *Manekine* and *Belle Hélène de Constantinople* and translated Gilles de Rome's *De regimine principum* (On the Government of Princes).

### Bibliography

Text: L. DE MONTILLE, *Chroniques des faiz de feurent Monseigneur Girart de Roussillon...*, 1880. F. D'URBAN, *Chroniques de Hainaut in Histoire de Hainaut*, 1826–38, vols 16–19 [includes the Latin text on facing pages]. P.F.X. DE RAM, *Chronique des Ducs de Brabant*, 1854–57.

Literature: I. ARNOLD, "Notice sur un MS de la traduction des Annales du Hainaut de Jacques de Guise par Jean Wauquelin (Brit Mus. Lansdowne 214)", *Romania*, 55 (1929), 385–400. M. GBENOBA & G. SEIFFERT-BUSCH, *La Lit-*

*térature historiographique des origines à 1500*, (GRLMA, IX.2, 1993), no. 14465. C. VAN DEN BERGEN-PANTENS, *Les Chroniques de Hainaut, ou, Les ambitions d'un prince bourguignon*, 2000. A. VAN BUREN, "New evidence for Jean Wauquelin's Activity in the Chroniques de Hainaut", *Scriptorium*, 26 (1972), 249–68. RepFont 6, 561f. *Narrative Sources* J170–6. RepFont 6, 561f.

MAUREEN BOULTON

## Waverley Annals

[*Annales de Waverleia*]

late 12th–late 13th century. England. The Latin annals of the Cistercian abbey of Waverley, near Farnham, in Surrey, run from the Incarnation to 1291 (in BL, Cotton Vespasian ms. A.xvi). They form part of a group of works descended from a lost Winchester chronicle (s.v. → *Winchester Annals*) including the → *Hyde Annals* (Oxford, Bodleian Library, ms. Bodley 91, to 1277) and the version found in BL, Cotton Vespasian ms. E.iv (to 1285, a text with Waverley material but several annotations pertaining to Reading Abbey (s.v. → *Reading Annals*). With brief entries through the 10th century (41 pages in print), the chronicle thereafter offers an extensive and detailed narrative (240 pages), with interest in national and international, as well as local and ecclesiastical, affairs. Parts, especially the mid-13th-century sections, appear to be original and composed roughly contemporaneously; earlier portions draw on such sources as the → *Anglo-Saxon Chronicle* and → Ralph of Diceto. The house suffered greatly under King John, and the chronicle displays particular relish in telling of his folly and tribulations (with several documents interpolated). Decided baronial sympathies also inform its account of the Barons' War. A close but not identical version of the text served as the basis for much of the chronicle of the Praemonstratensian house of Barlings in Lincolnshire (see → Barlings and Hagneby Chronicles), a close analogue of which was the main source for the final portion of the Oldest Version of the Anglo-Norman → *Prose Brut* chronicle. Widely diffused through the Anglo-Norman and subsequent Middle English → *Prose Brut* chronicles, the matter of the annals of Waverley thus formed the foundation for the most widespread vernacular accounts of the mid-11th to the mid-13th century in England.

### Bibliography

Text: F. LIEBERMANN, *Ungedruckte anglo-normannische Geschichtsquellen*, 1879, 173–202. H.R. LUARD, *Annales Monasterii de Waverleia*, RS 36, 1864–69, 2, 129–411.

Literature: N. DENHOLM-YOUNG, "The Winchester-Hyde Chronicle", *EHR*, 49 (1934), 85–93, in *Collected Papers*, 1969, 236–44. A. GRANSDEN, *HWE* 1, 333, 411–16. RepFont 2, 347.

JULIA MARVIN

## Weichard von Polheim

1263–1315. Austria. Possible author of a continuation of the → *Annales Sancti Rudberti Salisburgenses*. Attested at the cathedral of Salzburg as canon (1292) and dean (1307); elected archbishop there in 1312. According to a brief note of the *Annales*, Weichard continued this work from the death of Ottokar II of Bohemia (1278): *qui (Weichardus) supplevit ea que neglecta fuerant in presenti cronica, a tempore interfectionis regis Boemie Otokkari*. This leaves some doubt whether he himself was the author as Pez believed, or only commissioned the continuation. However, there are also 16th-century records naming Weichard as the author of a *Chronicon Austriae* or a *Chronik der Herren von Österreich*, which may be identical with the *Continuatio*. On this basis WATTENBACH separated the years 1280–1307 in his edition, calling them *Continuatio Weichardi de Polhaim*. For text-internal reasons KLEBEL preferred to end the *Continuatio* at 1310. Most of the material used in the *Continuatio* is taken from → Eberhard von Regensburg, which makes 1304/05 a terminus post quem for the *Continuatio*. Weichard's text is found in three manuscripts of the annals: Salzburg, St. Peter, cod. a VII 45; Vienna, ÖNB, cod. 364 (originating in Klosterneuburg); and Vorau, Stiftsbibliothek, cod. 389.

### Bibliography

Text: H. PEZ, *Scriptores rerum Austriacarum* 1, 1721, 382–404/7. W. WATTENBACH, MGH SS 9, 1851, 810–818/821.

Literature: E. KLEBEL, "Die Fassungen und Handschriften der österreichischen Annalistik", *Jahrbuch für Landeskunde von Niederösterreich*, n.s. 21 (1928), 43–185. M. MÜLLER, *Die Annalen und Chroniken im Herzogtum Bayern 1259–1314*, 1983. W. STELZER, VL<sup>2</sup> 10.

NORBERT KÖSSINGER

## Weichbildchronik

(Town law chronicle)

pre-1250/61. Germany. Anonymous world chronicle in German prose. The prevalent version covers the history of the world from Noah to the reigns of King William of Holland (d. 1256) and the Magdeburgian bishop Ruprecht of Querfurt (1260–66). The *Weichbildchronik* is usually transmitted in combination with Saxonian legal books. (*Weichbild* derives from *wic* 'town' + *biledede* 'law'.) At first it seems to have served as an introduction to the *Magdeburger Schöffengericht* but it can be found at a very early point of transmission in combination with the *Weichbildrecht* of Magdeburg. The oldest textual witnesses reflect either the dialect of the city of Magdeburg (Middle Low German) or the language of many of the cities under Magdeburg's jurisdiction (Central German). Its nucleus is a chronicle from emperor Otto I to Friedrich II (purest version in Naumburg, StB, ms. 33, OPPITZ no. 1154, 14th century). Up to 1130 the report of the chronicle resembles, but seems to be independent of, appendix VII of the → *Sächsische Weltchronik* (C version), a short chronological table. It also draws on a lost list of the bishops of Magdeburg and the aforementioned imperial chronicle. As an introduction to mostly legal texts the *Weichbildchronik* aims at a stylisation of the Magdeburgian and Saxonian law as imperial and Christian, and at an integration of the legislative process in Saxonia into a universal historical context. It describes the *Sachsenspiegel* as a privilege given by the emperor Constantine the Great and confirmed by Charles the Great and characterizes the *Weichbildrecht* as a donation of the emperor Otto II. More than 50 manuscripts from the 14th to the early 16th century survive, the oldest is probably Kraków, Biblioteka Jagiellońska, 169 (ca 1308), cf. OPPITZ no. 845.

### Bibliography

Text: A. V. DANIELS & F. V. GRUBEN, *Weltchronik und Weichbildrecht in 136 Artikeln mit der Glosse*, 1858, 14–52. E. ROSENSTOCK, *Ostfalens Rechtsliteratur unter Friedrich II*, 1912, 35–43 [Naumburg manuscript].

Literature: U.-D. OPPITZ, *Deutsche Rechtsbücher des Mittelalters* 1, 2, 1990. P. JOHANEK, "Magdeburger Rechtsbücher", VL<sup>2</sup> 11.

BRIGITTE PFEIL

## Weihenstephaner Chronik

1430s. Germany. This Bavarian prose chronicle in Early Modern German combines a world-history to 1433 with an extensive fantastic life of Charles the Great. The historical account starts with the beginnings of Rome and initially deals with episodes which can be found partly in the world-chronicle of → Jans der Enikel, but also in the *Gesta Romanorum* and the *Legenda aurea* of → Jacob of Voragine. From the times of Christ the *Chronik* follows closely the → *Flores temporum*, adopting their division into papal and imperial history, which are alternately presented in sections of a hundred years. From the later 14th century, events from the local history of Munich and Bavaria are inserted, yet imperial history is never completely omitted. The connection to local tradition is also evoked by the embedded *vita* of Charles, which makes up about two fifths of the text. This locates the tale of the intrigue against Charles' mother Berta, who had to bring up her son in a mill, near the monastery of Weihenstephan, where the chronicle was first discovered. The *vita* also deals with Charles' battles and his alleged necrophilia. Its sources include Stricker's *Karl* and the world chronicle of Jans.

Besides two manuscripts which only transmit the *vita* (Munich, BSB, cgm 315; Paris, Bibliothèque de l'Institut de France, ms. 3406), three copies of the complete ensemble are preserved: Munich, cgm 259; Vienna, ÖNB, cod. 2861 (following a shortened version of Heinrich von Veldeke's *Eneit*); Wolfenbüttel, HAB, Cod. 38.28 Aug. 2<sup>o</sup> (combined with an adaptation of the *Evangelium Nicodemi*). Each of the manuscripts continue independently until the third quarter of the 15th century.

## Bibliography

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Literature: G. DUNPHY, "Der Ritter mit dem Hemd", *GRM*, 49 (1999), 1–18. O. FREITAG, *Die sogenannte Chronik von Weihenstephan*, 1905. S. HAFNER, "Charlemagne's Unspeakable Sin", *MLS*, 32 (2002), 1–14. *RepFont* 3, 472.

GABRIEL VIEHHAUSER

## Weinreich, Caspar

fl. 1461–96. Pomerania. Citizen of Gdańsk and author of a German-language *Danziger Chronik* (Gdańsk city chronicle). Caspar names himself as the author of this chronicle which is primarily concerned with the affairs of the Hanseatic League. Although not a member of the Gdańsk patriciate, he was clearly involved in civic life, prompting HIRSCH to identify him as a member of a well-documented merchant family. The chronicle covers a vast array of local and international events of the years 1461–96 with an emphasis on those which had a direct bearing on the shipping trade such as the War of the Roses, relations with the Polish crown, piracy and the weather. Caspar's entries are usually brief and unconnected, but they are in chronological order and mostly accurate. His interest in international developments of the 1470s, particularly those in Flanders, suggests that he lived abroad during this decade. After 1480, descriptions of the civic and political life in Gdańsk, some of which are based on the notes of the city's chronicler Christof Beier, become more frequent and detailed. They are particularly interesting for their information about the social life of merchants and local building work. The chronicle survives in a 16th century handwritten and annotated copy by Stenzel (Stanislaus) Bornbach (Gdańsk, Archiwum Państwowe, 300 R/L1 32q).

## Bibliography

Text: T. HIRSCH & F.A. VOSSBERG, *Caspar Weinreichs Danziger Chronik*, 1855.

Literature: U. ARNOLD, "Geschichtsschreibung im Preußenland bis zum Ausgang des 16. Jahrhunderts", *Jahrbuch für die Geschichte Mittel- und Ostdeutschlands*, 19 (1970), 74–126. L. VISSER-FUCHS, "English Events in Caspar Weinreich's Danzig Chronicle 1461–96", *The Ricardian*, 7, 95 (1986), 310–20.

KERSTIN PFEIFFER

## Wenceslas of Jihlava

[Wenzel von Iglau]

1398/9–1455/77. Moravia (Czechia). Town scribe in Olomouc, author of several historical texts in German prose. He was born in Jihlava in a burgher family. In 1416 he enrolled at the university of Vienna, from about 1423 he was active as a city scribe in Olomouc, where he simultaneously

lived as a wealthy merchant. In 1442 he moved to Brno where he held the same positions.

During his stay in Olomouc he composed several narratives about the past and contemporary events in Northern Moravia. They deal with single events and are neither linked together nor are they chronologically classed. He was well informed about the events he depicts. His works are of a good literary quality, but he does not conceal his hatred towards the Hussites. His historical texts are preserved as autograph: Olomouc, Státní okresní archiv, Archiv města Olomouce, Knihy, sign. 1540.

## Bibliography

Text: J. LOSERTH, "Historische Aufzeichnungen aus der Hussitenzeit des Stadtschreibers Wenzel von Iglau", *Mitteilungen des Vereins für die Geschichte der Deutschen und Böhmen*, 19 (1880/81), 85–9.

Literature: F. ČADA, "Olomoucký kodex Václava z Jihlavy", *Studie o rukopisech*, 1963, 77–154. J. LOSERTH, "Historische Aufzeichnungen aus der Hussitenzeit des Stadtschreibers Wenzel von Iglau", *Mitteilungen des Vereins für die Geschichte der Deutschen und Böhmen*, 19 (1880/81), 81–5. V. SPÁČIL, "Úvod", in L. Spáčilová, V. Spáčil, *Památná kniha olomoucká (Kodex Václava z Jihlavy) z let 1430–1492, 1528* (2004), 32–6. *RepFont* 11, 442f.

MARIE BLÁHOVÁ

## Wendisches Cronicon

15th century. Germany. This chronicle in Low German covers the history of those Hanseatic cities that are located in Mecklenburg, Pommerania, and Holstein, focussing, above all, on Hamburg, Lübeck, and Lüneburg. The text was apparently culled from various earlier chronicles and takes us in the original version from the time of Charlemagne to ca 1470. Later writers extended the account until 1535. The *Wendisches Cronicon* covers local urban history (including church history), larger political events, astronomical accounts (comets), reports about special craftsmanship, climatic conditions, wars, and political alliances.

The chronicle exists in several versions. Although it must have been begun sometime in the early part of the 15th century, the extant manuscripts were not written before 1530. The only editor who has ever dealt with this text critically,

J.M. LAPPENBERG, had access to six manuscripts and, inconceivably for us today, collated them to create one uniform edition.

The earliest manuscript (Hanover, LB, Sammelhandschrift Chronica des hertichdoms Slesvig, ms. XXI, 1283), written by Cordt van Hagen and completed in 1543, contains a text covering the history of Lübeck, Hamburg, Lüneburg, Denmark, and Holstein only from 1420 to 1532 with a gap for the years 1475 to 1499. The second (Schwerin, Landesbibliothek Mecklenburg-Vorpommern, Neuzeitl. Hs. 32), written by a variety of chroniclers, comprises the years 801 to 1532, but it is also marred by a gap for the same years, including 1500.

A third version closely resembles Hanover XXI, 1283, but adds details for the years 1533 and 1534 and emphasizes the history of Hamburg. The title in the manuscript is *Eyne korte Cronike dusser wendeschen Stede unde lande sheffte belangende [840–1534]*. This exists in two manuscripts: Hamburg, Stiftung Hanseatisches Wirtschaftsarchiv, Safebestand Commerzbibliothek, S/333, and Copenhagen, Kongelige Bibliotek, Ny Kongelig Samling 285, fols. 125–185.

A fourth version survives in just five folios in a late 18th-century copy (Hanover, LB, ms. XXI; 1219), under the manuscript title *Kurze Chronik von Stiftung des Archiepiscopats tho Hamborg an bis 1535*. Despite its brevity, it contains a number of important details for years ignored in the other manuscripts, such as 1200, 1284, 1326, etc. The information for the period from 1400–68 is identical with that contained in the other manuscripts, apart from a series of gaps for individual years.

Another late manuscript (Hamburg, Stiftung Hanseatisches Wirtschaftsarchiv, Safebestand Commerzbibliothek, S/213) was copied at the end of the 17th century covering the years 801 to 1530, entitled *Chronick der wendschen Lande und Stede, kort begrevende von den tiden Caroli dess Groten wente an dyt Jar 1530*. It closely follows the chronicle contained in the Schwerin manuscript.

The last manuscript (olim Hamburg, lost in the Second World War) was apparently written by the proconsul Matthias Rheder and completed in 1719. Three transcriptions of this exist in Copenhagen. Here we are provided with most important data for the years 1534 to 1553. This version at first follows the third version (Hamburg, S/333), but also the fifth (Hamburg, S/213); moreover, there are additional remarks for the years 1484, 1501, 1509, and 1519. With the year 1521 new



kinds of information appear in this version of the chronicle. The copyist modernized the language, which resulted, however, in a number of small mistakes.

The *Wendisches Cronicon* should not be confused with the *Wendische Chronik*, which is a Low German translation of the → *Chronicon Slavicum*.

#### Bibliography

Text: J.M. LAPPENBERG, *Hamburgische Chroniken in niedersächsischer Sprache*, 1861, xxxviii–xlili, 229–99.

Literature: *RepFont* 3, 473.

ALBRECHT CLASSEN

### Werler Reimchronik der Soester

#### Fehde

(Werl rhymed chronicle of the Soest feud)

before 1463 (death of Archbishop Dietrich of Cologne). Germany. Author and patron unknown. Written in Soest in Westphalia, Germany (there is also a Soest in the Netherlands), this High German chronicle is an important source for the Soest feud, and is based on official documents, letters and oral information. It describes the events of 1433–49. Werl was involved in the Soest Feud as an ally of Archbishop Dietrich, and the participation of Werl is particularly highlighted. The chronicle sides against Soest in explicit commentaries, invocations and moral disparagements. The account of the negotiations between the Archdiocese of Cologne and the town of Soest prior to the outbreak of hostilities is particularly important for historical research, as the text includes copies of letters between enemies and allies. Only one manuscript exists: Paderborn, Erzbischöfliche Akademische Bibliothek, Pa 71, Perg. (36 folios). The chronicle seems to have had a very limited reception, though Hermann Brandis used it as a source for his town history of Werl in 1673.

#### Bibliography

Text: J. HANSEN & A. ULRICH, *Die Chroniken der westfälischen und niederrheinischen Städte* 2, 1889, 278–335 [the integrated letters are only partially edited].

Literature: F. WINTER, *Quellenchronik zur Soester Fehde*, 1997. W. JANSSEN, *Geschichte des Erzbistums Köln* 2, 2003. H.-D. HEIMANN, "Die Soester

Fehde", in H.-D. Heimann, *Soest: Geschichte der Stadt*, 2, 1966, 173–260. *RepFont* 9, 479.

RALF SCHLECHTWEG-JAHN

### Werner, Thomás

ca 1430–1498. Germany. Born in East Prussian Braunsberg (Braniewo). Theologian at the university of Leipzig (1463 *baccalaureus* and *sententiaris*, later *professor theologiae*), who also held a number of other positions including Domherr in Zeitz. He died 23rd December 1498 and was buried in the Paulinian (University) Church of the Dominicans.

Werner owned a private copy of Dietrich → Engelhus' *Chronica nova* as well as its continuation by Matthias → Döring, and this he further continued for 1301–1497. One of the smaller historical works from the Meissen area, Werner's continuation goes by the title *Chronica brevis Lipsiensem dixeris de quibusdam novissimis temporibus actis in partibus Missne et Thuringie et etiam de aliis memoria dignis* (Short chronicle, called the Leipzig chronicle, of certain recent events in the district of Meissen and Thuringia and also of other things worth remembering). This title, though elaborate and slightly unfortunate, is nevertheless programmatic: the text assembles notices with focus on Leipzig and (Upper) Saxonia.

Together with Döring's *Continuatio Chronici Theoderici Engelhusii*, the *Chronica brevis Lipsiensem dixeris* is transmitted in the codex Leipzig, UB, 1310, edited together by Johann Burchard Mencke in 1730.

#### Bibliography

Literature: B. MARQUIS, *Meißnische Geschichtsschreibung des späten Mittelalters*, 1998, 140. *RepFont* 3, 370.

BETTINA MARQUIS

### Wessington, John

[John Washington]

ca 1371–1451. England. A Benedictine monk and, from 1416–46, prior of Durham Cathedral priory, whose voluminous writings include much that is historical in content, but few works of true history. Of those in the latter category, the most ambitious is his history of the see of St. Cuthbert, entitled *De primordio et progressu sedis episcopalis*

*et monachicae conuersationis ecclesiarum Lindisfarne et Dunelmensis*, sometimes referred to as the *Libellus de exordio et statu ecclesiae cathedralis quondam Lindesfarnensis post... Dunelmensis*. It narrates the histories of the sees of Lindisfarne, Chester-le-Street, and Durham from the foundation of Lindisfarne (635) through the Battle of Poitiers (1356). For the period 635–1174, however, the work is almost wholly derived from → Symeon of Durham's *Libellus de exordio*, and for the period from 1174 to its conclusion in 1356, it seems to survive only in the form of a first draft. Sources other than Symeon and his continuators include → Bede's *Historia*, → Roger of Howden, → William of Malmesbury, and → John of Tynemouth, as well as charters and a chronicle once kept on the cathedral's high altar that ended with the Conquest and which was reconstructed by Craster, who considered it a source for Symeon's history.

*De primordio* survives in three contemporary manuscripts, one (Oxford, Bodleian Library, ms. Laud misc. 748) partly in the author's own hand. Another manuscript, the *Red Book (Liber Ruber)* of Durham, now London, Lincoln's Inn, Hale 114 (15th century, first quarter), was based on a revised draft of the version in Laud Misc. 748. Until CRASTNER identified the Lincoln's Inn Hales manuscript as the *Red Book*, scholars thought that the *Red Book* had been the only medieval copy of the chronicle and that it had been lost. The third manuscript, BL, Cotton Claudius D.iv, fols. 1–87 (15th century), containing the final version and decorated with the arms of the monastery and Prior Wessington, seems to have been the presentation copy for the conventual library. William Dugdale published excerpts from the Laud manuscript covering 685–1085 and 1066–1283 in *Monasticon Anglicanum*, vol. 1 (1655), 38–46, vol. 2 (1661), 845–47. In the 18th century John Leland also wrote an epitome, published in his *Collectanea*.

Wessington also compiled notes on the foundation of forty English Benedictine houses, a series of biographies of famous Benedictines intended to accompany their images hanging in the cathedral, and a large number of "evidences" in defense of the rights of the community, based on historical and archival research.

#### Bibliography

Text: J. RAINE, *Historiae Dunelmensis scriptores tres*, Surtees Society 9, 1839, Appendix, cccxxx.

Literature: H. CRASTER, "The Red Book of Durham", *EHR*, 40 (1925), 504–32. R. DOBSON, *Durham Priory, 1400–1450*, 1973, esp. 378–86. R. DOBSON, "Contrasting Chronicles: Historical Writing at York and Durham at the Close of the Middle Ages", in I. Wood & G. Loud, *Church and Chronicle in the Middle Ages*, 1991, 201–18. A. GRANSDEN, *HWE* 2, 392–93. R. DOBSON, *ODNB. RepFont* 11, 446.

MICHAEL TWOMEY  
JOSHUA A. WESTGARD

### Westminster Chronicle

[Chronicon Westmonasteriense]

ca 1386–97. England. An anonymous Latin chronicle covering the years 1381–94, the late 14th-century chronicle composed at Westminster is a principal source for the reign of Richard II. It appears to have been written by two anonymous Benedictine monks, whom HARVEY tentatively identifies as → Richard of Cirencester (d. 1400) and Richard Exeter (d. 1396/97). The first (Cirencester?) covered events from 1381–83, whilst the second (Exeter?), wrote the remainder of the work from 1383–94. Whoever the chroniclers were, they had privileged access to parliamentary records and other official documents, which they incorporated into their history alongside eyewitness accounts. Of special interest are the authors' recollections of contemporary responses to events such as the Peasants' Revolt and the Merciless Parliament of 1388, which provide an extraordinary insight into the attitudes and ideologies of late medieval society. The text survives uniquely in Cambridge, Corpus Christi College, ms. 197A, after → John Malverne's continuation of → Higden's *Polychronicon*, and appears to have been copied by the second chronicler.

#### Bibliography

Text: L.C. HECTOR & B.F. HARVEY, *The Westminster Chronicle 1381–94*, 1982.

SARAH L. PEVERLEY

### Wettziger, Johannes

15th century (d. after 1497). Silesia (Poland). A regular canon of St. Augustine in monasteries in Klodzko, Wrocław, and Żagań, and graduate of Kraków University. He wrote a Latin history of Poland from its origins up to the 15th century,

compiled from the → *Annales S. Crucis Polonici*, the *Tractatus contra Cruciferos* of Eric Rozpierski of Bąkowa Góra, and other sources, and expanded by Wettziger himself. The use of Rozpierski means that the relations between Poland and the Teutonic Order dominated the picture of Polish history from the first half of the 13th century onwards. Wettziger also collected information on the history of religious orders. Of several manuscripts, the best is Wrocław, BU, I Q 411. There is no complete edition.

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Text: W. MROZOWICZ, "Rękopis żagański", *Annales S. Crucis*, MPH s.n. 12, 1996, 93–7.  
Literature: W. MROZOWICZ, "Późnośredniowieczna kompilacja dziejów Polski", in *Źródłoznawstwo i studia historyczne*, 1989, 219–25. W. MROZOWICZ, *Mittelalterliche Handschriften oberschlesischer Autoren in der Universitätsbibliothek Breslau/Wrocław*, 2000, 37–8. A. ŚWIERK, *Średniowieczna biblioteka klasztoru kanoników regularnych św. Augustyna w Żaganie*, 1965, 49, 156.

WOJCIECH MROZOWICZ

### Weverslaicht

(The battle of the weavers)

late 14th century. Germany. An anonymous rhymed text in German about the rebellion of the guilds in Cologne in 1369–71, headed by the weavers, against the patriciate in 1369–71. It was written before 1396, but the oldest surviving manuscript is from 1440 (Frankfurt am Main, StB & UB, ms. germ. oct. 26), where it follows the *Reimchronik der Stadt Köln* by Gottfried → Hagen. The 480 lines of text are only a fragment, but the continuation is related in prose in the → *Cronica van der hilliger Stat van Coellen* of 1499, which also contains 40 lines of verse, probably the end of the *Weverslaicht*. The author's sympathy was with the patriciate, although it is not certain if he was actually an eyewitness of the conflict. The text is a typical sample of the written language in Cologne at the time, with some traces of Dutch and Low German influence.

### Bibliography

Text: H. CARDAUNS & K. SCHRÖDER, *Die Chroniken der deutschen Städte*, 12, 1875, 243–57.  
Literature: W. ISE, "Zum Wortschatz der Weverslaicht", *Rheinische Vierteljahrsblätter*, 33 (1969),

330–5. K. KUEPPER, "Textform und Textabsicht der Kölner weverslaicht vom Ende des 14. Jahrhunderts", *Seminar. A Journal of Germanic Studies*, 28 (1992), 222–32. B. WEIMANN, *Die mittelalterlichen Handschriften der Gruppe Manuscripta Germanica*, 1980, 1f3–4.

CHRISTINE WATSON

### Whalley Chronicle

completed ca 1430. England. Latin compilation from the Cistercian Abbey of St. Mary's, Whalley (Lancs.), in BL, Harley ms. 3600. Contains → Higden's *Polychronicon* to 1340, followed by the common "(A)" continuation of the *Polychronicon* to the beginning of Richard II's reign (but lacking portions of that found in Cambridge, UL, li.2.24), then a terse narrative to the beginning of Henry VI's reign. Artistically noteworthy are the casual but expert sketches (mid-15th-century style) on the manuscript's end-leaves, showing a monk and a boy bishop. The narrative from late 1399 onward is nearly identical to that in another Northern compilation, BL, Cotton Domitian ms. A.xii (s.v. → *Northern Chronicle, 1399–1430*).

Whalley's narrative of Richard's aborted reign includes details not found in most chronicles produced in Lancastrian England and may have drawn on pro-Ricardian sources from Chester, Richard's base of power. One passage (f. 232<sup>v</sup>) says that when Henry of Lancaster had returned to England in 1399 and Richard fled to Chester, Richard was lured into giving himself up by a promise of safety, but Henry broke the oath and imprisoned him until he would resign to him the crown. This is followed by a story, paralleled nowhere else and inserted out of chronological order, relating that in 1387–88 the Lords Appellant deposed Richard at the battle of Radcot Bridge, and "for three days he remained uncrowned" (*mansit discoronatus*); but because the Appellants could not decide which of them should be king, they re-crowned him. CLARKE thought the Whalley story true, suppressed by both Richard and the Appellants, "he for his prestige and they from fear." Most, however, believe it an intriguing exaggeration of early threats to his rule.

### Bibliography

Text: J. LUMBY, *Polychronicon Ranulphi Higden* 1857, RS 41, 8, 355–406 [parallels in the Cambridge manuscript]. C.L. KINGSFORD, "A Northern Chronicle, 1399–1430", in *English Historical*

*Literature in the Fifteenth Century*, 1913, 279–91 [partial collation]. C. GIVEN-WILSON, *Chronicles of the Revolution, 1397–1400*, 1993, 156 [partial translation].

Literature: M.V. CLARKE, "Another Deposition of Richard II?", in L.S. Sutherland & M. McKisack, *Fourteenth Century Studies*, 1937, 91–5. J. TAYLOR, *The Universal Chronicle of Ranulf Higden*, 1966, 132–3.

ANDREW GALLOWAY

### Whethamsted, John

[Whethamstede, Wheathampstead; John Bostock]

1392–1465. England. Benedictine monk; prior studentium, Gloucester College, Oxford, 1414–17 (incepted); abbot of St. Albans, 1420–40 and 1452–65. Evident author of two Latin registers (from each of his abbacies) including letters, speeches, and poems: BL, Cotton Claudius ms. D i and London, College of Arms, Arundel 3. He also produced four compendia, three of which survive: the *Granarium* (in two parts: BL, Cotton Nero ms. C vi and BL, Cotton Tiberius ms. D v; excerpts in Oxford, Bodleian Library, ms. Bodley 585), an encyclopedia of historians, historical figures, and historical topics dedicated to Humphrey, duke of Gloucester; the *Palearium* (BL, add. ms. 26764), an encyclopedia of classical poetry and mythology; the *Pabularium poetarum* (BL, Egerton ms. 646), an anthology of classical poets; and the lost *Propinarium*, which he presented to Oxford University. The registers refer to lost companion volumes, evidently presenting further documents in the tradition of → Matthew Paris's *Liber additamentorum*.

Whethamsted's registers record St. Albans' seemingly endless conflicts with local lords, nobles, Lollards, unruly tenants, and malfeasant clerics, widening to follow his and his abbey's encounters with events and persons occupying a larger stage, such as Whethamsted's journeys to and from the Council of Siena (1423–24), proceedings at parliament, frequent entertainment and cultivation of Duke Humphrey, penetrating glimpses of Henry VI, and vivid accounts of the two battles of St. Albans (1455, 1461).

One of the first Englishmen to be directly inspired by Italian humanism, Whethamsted possessed a wide knowledge of ancient literature: he is, SHIRMER observed, the only late-medieval

English writer to cite Petronius's *Satyricon*. The poems, speeches, and letters present him as a formidable orator on his abbey's behalf, with a flair for invective. Acknowledging his connections and intellectual ambitions, historians such as WEISS spurned his humanist credentials and "sense of the antique", but as CLARK has recently shown, St. Albans cultivated classical education, and CARLSON describes Whethamsted's worldly principles of justice and rhetoric as Ciceronian. Humanist aspirations and administrative demands probably prevented him from writing national history like his great predecessors at St. Albans, Matthew Paris and Thomas → Walsingham; instead, his registers display a life dedicated to cultivating internationally fashionable virtuosity and wielding it in his monastery's many legal and financial battles.

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Literature: D. CARLSON, "The Civic Poetry of Abbot John Whethamstede of St. Albans († 1465)", *Mediaeval Studies*, 61 (1999), 205–42. J. CLARK, *A Monastic Renaissance at St. Albans: Thomas Walsingham and his Circle c. 1350–1440*, 2004. CLARK, "Whethamstede [Bostock], John", *ODNB*. A. GRANSDEN, *HWE* 2, 371–86. E.F. JACOB, "Verborum florida venustas", in E.F. Jacob, *Essays in the Conciliar Epoch*, 1963, 185–206. W. SCHIRMER, *Der englische Frühhumanismus*, <sup>2</sup>1963, 75–89. R. WEISS, *Humanism in England during the Fifteenth Century*, <sup>2</sup>1957, 30–8. *RepFont* 11, 448.

ANDREW GALLOWAY

### Widmer, Beatus

1475–ca 1533. Southern Germany. Notary at the episcopal court in Konstanz at the onset of the Reformation. His German-language chronicle records current history during the lifespan of Emperor Maximilian I (1459–1519), including politics, natural phenomena and religious and social turmoil, as well as crimes and scandals, mainly in Southern Germany, the Swiss Confederacy, France and Northern Italy. His most important source is Johannes → Naucerus' world chronicle and its continuation by Nicolaus Basilius, which Widmer translates partly literally into



German, converting it into a text of a different character. Furthermore, Widmer uses Petermann → Etterlin and Gallus → Öhem's *Cronick des gotzhus Rychenowe*, especially for a catalogue of the bishops of Konstanz. The chronicle also includes some of Widmer's own eye-witness accounts, e.g. his experience of the Swabian War of 1499. The chronicle provides local news from Konstanz during the late 15th century, and is the only contemporary source from this time. The text is also the only chronicle written by a Catholic author, in contrast to the rich tradition of Protestant historical writing in Konstanz.

The main manuscript is Stuttgart, WLB, Stuttgart. The ms. HB V 32 is apparently a draft for printing and contains sketches for a second part of the chronicle, which concerns the life of Emperor Charles V. Part of the chronicle—the catalogue of the bishops of Konstanz and the founding of the city—survives as a revised version in Karlsruhe, Generallandesarchiv, 65/11229).

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PIA ECKHART

### Widukind of Corvey

fl. 942–73. Germany. Monk at Corvey, Westphalia. Author of a Saxon history, *Rerum gestarum Saxoniarum libri tres*. The text of the *Res gestae* is divided into three books. Book one describes the origins of the Saxon gens, the early history of the Liudolfing/Ottonian dynasty, and the reign of King Henry I (919–36). The second book centers on the reign of Otto I, ending with the death of Queen Edith (946). Book three considers events between 946 and 967/73. Widukind's history was much read and exploited by later authors, most notably the → *Annales Quedlinburgenses* and → Thietmar of Merseburg. Modern historians value it as the primary testimony for events such as the royal election of Henry I (919), Otto I's

coronation at Aachen (936), and the battle of the Lechfeld (955).

Widukind's *Res gestae* exists in three versions. Version "A" is based on a presumed working text that extended to the year 968. To this working text, version "A" adds a dedication and other material addressed specifically to Abbess Mathilda of Quedlinburg (d. 999), daughter of King Otto I (936–73). Widukind continued work on his original text ("B"), which lacked the Mathildine material, adding new chapters (III, 70–76) and extending coverage to 973, the year of Otto I's death. A third version of Widukind's text ("C") covers the same material as "B", but includes revisions absent from both "A" and "B". The "A" version of Widukind's text survives in a single manuscript: Dresden, Sächsische Landesbibliothek, ms. J.38. The extended text survives in several manuscripts of which the sole medieval copies are BL, Additional 31109 (12th century), Montecassino, Archivio della Badia, 298 (ca 1050), and Berlin, SB, Latin octavo 198 (ca 1250).

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Literature: H.G. ALTHOFF, "Widukind von Corvey. Kronzeuge und Herausforderung", *Frühmittelalterliche Studien*, 27 (1993), 253–72. S. BAGGE, *Kings, Politics, and the Right Order of the World in German Historiography c. 950–1156*, 2002, 23–94. H. BEUMANN, *Widukind von Korvei. Untersuchungen zur Geschichtsschreibung und Ideengeschichte des 10. Jahrhunderts*, 1950. H. KELLER, "Widukinds Bericht über die Aachener Wahl und Krönung Ottos I.", *Frühmittelalterliche Studien*, 29 (1995), 390–453. L. KÖRNTGEN, *Königsherrschaft und Gottes Gnade*, 2001, esp. 74–100. RepFont 11, 454–7.

DAVID A. WARNER

### Wielant, Philip

#### [Filips]

1441/2–1520. Low Countries. Legal scholar. One of the most important French-language writers and chroniclers of the county of Flanders. Born in Ghent, he studied law in Leuven, and enjoyed a career in service of the princes of Burgundy and

the house of Habsburg. During his career as civil servant of the Burgundian state, Wielant wrote many treatises on Law and one chronicle. He was mayor of Mechelen, where he died in 1520.

Wielant probably started his chronicle, the *Recueil des antiquités de Flandres*, when he was appointed as Master in the Parliament of Malines in 1473. One autograph manuscript shows that he was still working on it in 1498–1500; he finished it ca 1512. Wielant's legal training, which is apparent in the surviving catalogue of his library, is reflected in his own writings, especially in his treatises, but also in his chronicle. It is divided in three major parts: 1. The dynastic history of the counts of Flanders; 2. The history of Flemish institutions and the rights of the Flemish; 3. Foreign policy of Flanders with regard to France, the Holy Roman Empire, Hainault, Holland, Brabant, Tournai and England. Wielant also treats the origins, language and customs of the Flemish people.

The *Recueil des antiquités* marks a completely new approach to historiography in the Low Countries. It contains much information about institutional, juridical and monetary policy and the (representative) institutions of Flanders. In particular the second part of this chronicle shows a level of abstraction and analysis that is most often unknown to medieval chroniclers. Wielant made extensive use of the knowledge he had acquired during his career. Many charters were inserted in the *Recueil*. He also used the chronicles of → Alberich of Troisfontaines, → Jean de Langhe (John of Ypres), Adrian de → But, Jan van → Diksmuide and many others.

In the 16th century the *Recueil des antiquités* was used by Jacobus Meyerus in his *Rerum Flandricarum* (1531). In the second half of the 16th century, it was translated into Dutch. Important manuscripts are: Brussels, KBR, 20642–68 (autograph); Brussels, KBR, 19148; 25417; Cambrai, BM, 701; Courtrai, BM, 151; Douai, BM, 901; Lille, BM, Godefroy 10; London, BL, add. 25417; Paris, BnF, fr. 24,047; Tournai, BM, 145, 147.

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*lant Verzameld werk* 1, 1995. *Narrative Sources* P031. RepFont 9, 206f.

ROBERT STEIN

### Wierstraet, Christian

15th century. Germany. City scribe of Neuss near Cologne. Created a rhymed verse chronicle in Low German about the failed siege of the city by Charles the Bold (1474–1475). Wierstraet, who originated from Düsseldorf, had worked as a public notary in Neuss since ca 1471/4. The chronicle was completed shortly after the siege had ended, on 20th December 1475. Wierstraet had direct access to the relevant documents pertaining to the siege and used them intensively for his chronicle, which concludes with a meticulous account of all damages, losses and costs, and offers advice on how to cope with future sieges. He strove for as much objectivity as possible, giving credit to the enemy whenever this was due.

Wierstraet used a variety of verse forms and arranged the text in blocks of (usually) eight verses. The initial letter of each block is highlighted, thus forming an → acrostic running throughout the first 2691 lines, and a larger decorated letter indicates where a new word in the acrostic begins. This, probably the longest acrostic in any chronicle, reads as follows: *Christianus Wierstraet dictavit anno domini millesimo qvadragesimo septvagesimo quinto et complevit in profesto Beati Thome Apostoli ad honorem Domini Nostri Ihesu Cristi et gloriose Virginis Marie ac Beati Martiris Sancti Qwirini necnon ad perpetuam rei memoriam o felix Colonia o pulchra Nwssia hec vobis mittit dictamina*.

The chronicle was printed in 1476 (Cologne: Arnold Therhoernen), the first of its kind, and reprinted in 1497 (Cologne: Johann Koelhoff Jr.). A High German version appeared in 1564, probably transcribed by Wilhelm Kirchhof.

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Literature: F. SCHANZE, VL<sup>3</sup> 10.

ALBRECHT CLASSEN

## Wigand von Marburg

fl. 1409. Germany. Author of ■ Middle High German rhymed chronicle on the history of the Teutonic Order in the 14th century Wigand, whose home is generally supposed to be Marburg, though Maribor in Slovenia has recently also been proposed, is documented in the *Tresslerbuch* (a list of the Order's expenditures), which records that in 1409 he acted as ■ herald in the service of the Teutonic Order. Presumably the Grand Master Konrad of Wallenrod commissioned Wigand's chronicle; the principal source is the → *Chronica Olivensis*, embellished with material gathered orally and Wigand's own experiences. Only ten fragments of the German text survive, just 645 lines of an original 16500–17000, but a shortened Latin translation made in 1464 by Konrad → Geselen for the Polish historian Jan → Dlugosz provides ■ good impression at least of the contents of Wigand's work. As far as the fragmentary tradition allows us to judge, Wigand's forte is the liveliness of his narrative style, achieved not least because the military conflicts reported by him not only form the pivotal points in his concept of history, but also represent the self-sufficient central aim of his account. Wigand is not interested in bringing out the interrelations between and the background of the events. The fragments, which represent two closely related manuscripts, are distributed between three libraries: Vienna, ZDO, Hs. 565; Munich cgm 5249/24m; Karlsruhe, LB, Don. A III 9a, 9b and 10.

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GISELA VOLLMANN-PROFE

## Wigmore Abbey Chronicles

13th/14th century, late 14th century and 15th century. England. Three chronicles in Anglo-Norman and Latin, written at and for the Augustinian Abbey of Wigmore in Herefordshire.

1) The Anglo-Norman *Wigmore Abbey Chronicle* is a rare narrative of the lengthy foundation and early endowments of a 12th-century religious house; it also contains much information on the Mortimer family who were the Abbey's main patrons. The account ends in the mid-13th century, and it is bound with extensive Latin Mortimer genealogies in the sole surviving late 14th-century manuscript, University of Chicago Library, ms. 224. The Anglo-Norman chronicle and the genealogies were first published in Dugdale's *Monasticon Anglicanum* (vol. 2 [1661], 213–29), which still offers the only printed edition of the Mortimer genealogies. (Also see → Genealogical Chronicles in Anglo-Norman.)

2) An important continuation of → Higden's Latin *Polychronicon* written at Wigmore after 1377 survives in one manuscript, Dublin, Trinity College, E. 2. 25.

3) Unedited but historically valuable 15th-century Wigmore annals are found in Manchester, John Rylands Library, ms. Latin 215.

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Text: J.C. DICKINSON & P.T. RICKETTS, "The Anglo-Norman Chronicle of Wigmore Abbey", *Transactions of the Woolhope Naturalists' Field Club*, 39 (1969), 413–45 [Anglo-Norman Chronicle with translation]. J. TAYLOR, *English Historical Literature in the Fourteenth Century*, 1987, Appendix II, 285–300 [Latin *Polychronicon* interpolations]. Literature: M. GIFFEN, "A Wigmore MS at the University of Chicago", *National Library of Wales Journal*, 7 (1951–52), 316–25. R.J. DEAN with M.B.M. BOULTON, *Anglo-Norman Literature*, 1999, no. 64.

JOHN SPENCE

## Wilhelm Scheneck de Rockenhusen

fl. 1455–60. Germany. Otherwise unknown author of a *Hessische Chronik* (Hessian Chronicle). Wilhelm names himself as the owner of a now lost manuscript containing devotional texts

and annalistic notes for the years 1455–60 written in the margins of the first and last pages (Metz, BM, ms. 599, olim H 34, fol. 2<sup>r</sup>–4<sup>v</sup> and 284<sup>v</sup>–286<sup>v</sup>). The notes, written in Latin and German, are not in chronological order. As the cities Kassel and Dransfeld are mentioned, it can be assumed that they were written in this area. Opening with an account of an infestation of mice, they clearly concentrate on local problems such as floods, famines and other natural phenomena while treating larger political events cursorily.

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KERSTIN PFEIFFER

## Wilhelm von Velde

fl. 1445–1507. Germany. Author of a world chronicle in German. Born probably around 1445 in Huissen (near Arnhem), he studied (already as a clericus) in Leuven and Cologne (no academic degree known). According to Johannes → Trithemius' *Catalogus illustrium virorum*, the main source for Wilhelm's biography besides Rutger Sycamber (1456–1514?), he later became Augustinian canon at Frankenthal and parson at Dirmstein (near Worms). Trithemius praises him as a philosopher, an astronomer and a writer of broad literary output. However, nothing of this has survived except for the *Kleines Emyreal*, which contains the chronicle.

The *Kleines Emyreal* is an encyclopaedic compendium in seven books. It was written around 1491/1493 and is known from only one manuscript (Göttingen, SB & LB, 8<sup>o</sup> cod. ms. theol. 294 cim.). The fifth book gives ■ *kurtze historie nach Cristi gebortt* (short history of the times from the birth of Christ, fol. 158<sup>r</sup>) to the 15th century. Wilhelm kept company with the great humanists of his time, including Konrad → Celtis and Johannes Reuchlin, as well as probably with Trithemius himself. A letter printed in the *Catalogus* dated 12th August 1507 is his last sign of life. The anonymous Latin translation of the *Kleines Emyreal* (Vatican, BAV, pal. lat. 1379) was made *per auscultacionem et emendacionem Guilhelmi Veldici* (under the auspices and with the corrections of Wilhelm, fol. 123<sup>v</sup>).

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HIRAM KÜMPER

## Willelmus Procurator

[Willelmus Jacobi]

ca 1295–1335. Low Countries. Chaplain to the Brederode family, after 1322 monk and procurator in the monastery of Egmond (North Holland). Author of an annalistic chronicle, a continuation of the → *Annales Egmondenses* from 1168 to 1332, in Latin prose, with some epic verse recapitulating the events. The style of the prose is idiosyncratic, with much rhyme, though the author's ineptitude in rhyming often makes it difficult to understand.

Willelmus uses the chronicle of → Martin of Opava (until 1277) ■ an important source, and illustrates his chronicle with several tales to comment on moral issues. Other sources are not easy to track, but because of the position of the author in the monastery of Egmond the chronicle has much information about the correspondence of, for example, the count of Holland and of the bishop of Utrecht. This information seems to be correct, and some unique letters are reproduced. The chronicle is transmitted in a single manuscript, probably an autograph: Hamburg, SB & UB, cod. hist. 17. The chronicle presents an educated man's view on the history of his own time, in the first place by the inserted moral tales.

## Bibliography

Text: M. GUMBERT-HEPP, *Willem Procurator, Kroniek*, 2001 [with Dutch translation]. Literature: *Narrative Sources NL0545. RepFont* 11, 467f.

MARIJKE GUMBERT-HEPP

## Willem of Berchem

ca 1415/20–post-1481. Low Countries. Priest from Guelders, who wrote several Latin chronicles about Guelders, Brabant, Holland, Liège, and some noble families. Born in Nijmegen, Willem studied in Cologne during the 1430s. From 1452 onwards he is mentioned as a priest of the church of St. Steven

(the parish church of Nijmegen), as a notary, and as a priest of the parish church of Niel and Cuijk. In 1475 he became canon of the St. Steven.

The *Gelderse kroniek* is Willem's most important work. Together with the chronicles of the group → *Beginsel des lantz van Gelre*, the *Gelderse kroniek* is at the base of the Guelders historiographical tradition. Willem is the first author to explain the origin of Guelders with the story about two brothers who would have killed a beast that cried 'Gelre, Gelre'. The chronicle has come down to us in two editions. *Gelderse kroniek I* was probably written around 1465. It covers the period from the supposed foundation of the castle of Nijmegen by Julius Caesar until 1465. While the description of the period 1402–65 in the first edition is very brief, the second edition, finished after 1481, is very detailed about the 15th century. This *Gelderse kroniek II* is written from a firm, anti-Burgundian point of view. Willem has scrupulously used a great variety of sources, including charters, Johannes de → *Beke's Chronographia*, and the → *Chronicon Tielense*. The most important manuscript is: Nijmegen, Gemeentearchief, Collectie handschriften no 31, fol. 4<sup>r</sup>–96<sup>v</sup>.

A second Guelders chronicle by Willem is the *Cronica brevis illustrium ac magnificorum principum domus Geldrie*, written around 1480, transmitted in Arnhem, Gelders Archief, voorl. inv. nr. 120. The *Cronica brevis* focusses on the genealogy of the subsequent "prefects", counts and dukes of Guelders, starting with the above mentioned story about the killing of the beast. In contrast to the *Kroniek van Gelre*, the *Cronica brevis* offers a continuous genealogy. In order to do this, Willem has used genealogical information from chronicles of the group *Beginsel des lantz van Gelre*, which was only available after 1477, and combined it with information from his own *Kroniek van Gelre*. Willem's authorship is controversial, because the content of the *Cronica brevis* is in some respects inconsistent with the *Gelderse kroniek*.

The remaining work of Willem van Berchen has come down to us in an autograph compilation which the author made between ca 1465 and 1480: Brussels, KBR, 8037–8050, autograph. This compilation consists of a chronicle of Brabant, two chronicles of Holland, a chronicle of the bishops of Liège, five chronicles concerning a number of noble families from the border region between Guelders and Holland, and a history of Troy. Some of these works are very short. Perhaps the rise of the Burgundian power in the Nether-

lands, even in Guelders, inspired Willem to write these chronicles. The most extensive chronicle of the compilation is the *Cronica Brabantiae*, written in the early 1470s. It deals with the history of Brabant from Noah and Priamus on to the year 1470. Among other things, the chronicle recounts the legend of Silvius Brabon. The sources are directly or indirectly: the → *Genealogie van Godfried met den Baert*, → Jan van Boendale's *Brabantsche Yeesten*, the → *Chronica de origine ducum Brabantiae*, and the → *Chronicon ducum Brabantiae*.

The chronicles on Holland are: *De primeva origine comitatus Hollandie et Zelandi ac civitatis Traiectensis* and the *Cronica comitum Hollandie, Zelandi aut dominorum Frisie*. Both are written between 1473–78. The very short first chronicle, concerning the period from the fall of Troy until Willibrord, functions as an introduction to the second one, that covers the period from the alleged institution of the county of Holland by Charles the Bald in 863, until the year 1478. The last part of the *Cronica comitum Hollandie* consists of the so-called *Historia captivitatis Adolphi* on the conquest of Guelders by Charles the Bold. The *Historia captivitatis* is afterwards inserted in the second edition of the *De nobili principatu Gelrie et eius origine*. The sources of the two chronicles are directly or indirectly: the → *Goutsch Cronijxcken*, the *Overoude tafelen*, → Theodericus Pauli's *Chronicon Hollandiae*, and the → *Chronicon Tielense*.

The chronicle on the bishops of Liège is entitled *Cronice breves ecclesiarum Tungrensis, Traiectensis et Leodiensis*, written ca 1475. It covers the period from Maternus, the alleged first bishop of Tongeren, who would have lived in the first century AD, until 1430. Little is known about this chronicle.

The chronicles on the noble families, all written around 1475, are entitled: *Cronica brevis dominorum Egmondensium* (with an addition from ca 1486); *De dominis de Arkel*, *De origine et dominis domini de Culenborch*, *De origine domini de Huesden et de Althena*. These chronicles show similarities with the work of Theodericus → Pauli. Parts of the first two chronicles, about the families of Egmond and Arkel, are inserted into the *Gelderse kroniek II*. Perhaps Willem wrote these to add lustre to dukes of Guelders who were descended from the families of Egmond and Arkel. The Arkel-chronicle is dedicated to Willem van Egmond, the brother of duke Arnold

of Guelders. According to Willem, the dynasty of Egmond was descended from the Frisian king Radbod; the dynasty of Arkel descended from the Trojans. Finally, the compilation contains a very short history of Troy, also written around 1475.

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AART NOORDZIJ

### William of Apulia [Guglielmo di Puglia]

late 11th, early 12th century. Southern Italy. Author of a Latin verse history of Norman activities under Robert Guiscard. Nothing is known of William's background or social status, though he was probably from Apulia. He began the *Gesta Roberti Wiscardi* at some point between 1088 and 1098, and finished writing before 1111. This five-book epic, written in Latin hexameters, deals with early Norman history, beginning with the arrival of the first Norman pilgrims in Southern Italy and ending with the death of Guiscard. The book is dedicated to Duke Roger Borsa, and to Pope Urban II, who had encouraged William to write.

Besides the oral reports of contemporaries of Guiscard, William's main sources were the *Historia Normannorum* of → Amatus of Montecassino, the → *Annales Barenses*, the → *Anonymi Barensis Chronicon* and the *Annales* of → Lupus Apulus Protospatharius. The aim of the *Gesta* was to provide a panegyric depiction of the Guiscard's conquests, his investiture as duke of Apulia and Calabria, the Apulian uprising and the campaign against the Byzantine Emperor Alexios I Komnenos (1081–1118).

William's work circulated in Normandy in two medieval manuscripts, one of which survives: Avranches, BM, ms. 162.

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JULIA BECKER

### William of Brittany

[Guillaume le Breton, William Brito, Guillelmus Armoricus]

ca 1165–post 1226. France. Author of Latin histories in praise of Philip-Augustus. Born in the diocese of St. Pol de Léon, William moved to Mantes at the age of twelve. After attending school in Paris where he met Gilles de Paris, he joined the entourage of Philip-Augustus (Philip II of France) before the end of the century, eventually becoming his chaplain. He accompanied him at the siege of Château-Gaillard (1203), in Flanders (1213) and at the Battle of Bouvines (1214). He was frequently sent to Rome to obtain the pope's approval for the divorce of Philip-Augustus from Ingeborg of Denmark. Afterwards he was entrusted with the education of the king's illegitimate son Pierre Charlot. In 1219 he was named among the canons of Senlis, and he also appears to have been a canon of St. Pol de Léon.

William wrote two important histories of the king, a prose account of his reign, the *Gesta Philippi Augusti*, and a verse *Philippeis*. The former was undertaken after the battle of Bouvines, between 1216 and 1220, as a reworking and continuation of → Rigord's little-circulated and somewhat critical account of the king. William toned down the criticism of Rigord, shortened his text, added a preface concerning the origins of the Franks and continued the account up to 1220. (Rigord's text, interrupted by his death in 1206, had been continued up to 1208 by an anonymous monk.) After William's death the monks of St. Denis used his notes to continue the account up to the end of Philip's reign (1223), the most important addition concerning the siege of Château-Gaillard. Six manuscripts survive, the most reliable being Vatican, BAV, ottob. lat. 1472. The text was first printed by P. Pithou, *Historiae Francorum ab anno Christi DCCC ad ann. MCCLXXXV scriptores*, 1596.

The *Philippeis*, a poem of more than 9000 lines, was inspired by Walter of Châtillon's *Alexandreis*,

and originally copied its ten-book construction. Written in three years, sometime between 1214 and 1219, it was reworked and corrected by William between 1224 and 1226. A third and final version was dedicated to Louis VIII and his half-brother Pierre Charlot before 1226. William allowed himself some poetic digressions, discussing the geography, produce and activities of the regions mentioned in the prose account. He also invented long harangues for the English kings Richard I, and John, Renaud de Dammartin, Otto of Braunschweig, with Philip's measured, sober replies. The first version is extant in Vatican, BAV, regin. lat. 1383, the second in Paris, BnF, lat. 5952, the third in London, BL, add. ms. 21212. A medieval French translation is to be found in the Chantilly-Vatican compilation: BAV, regin. lat. 624 & Chantilly, Condé. 869. The text was first edited by Pierre Pithou.

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Text: H.-F. DELABORDE, *Oeuvres de Rigord et de Guillaume le Breton historiens de Philippe-Auguste*, 1882–5.

Literature: G. LABORY, "Essai d'une histoire nationale au XIII<sup>e</sup> siècle: la chronique de l'anonyme de Chantilly-Vatican", *Bibliothèque de l'École des Chartes*, 148 (1990), 301–54. *RepFont* 5, 294.

RÉGIS RECH

### William of Glastonbury

[William Glastynbury]

fl. mid-15th century. England. Benedictine monk and chronicler of the priory of Christ Church, Canterbury, who became fourth prior, as he notes in the entry for 1438. His Latin annals (1419–48), preserved in a 15th-century manuscript (Oxford, Corpus Christi College, ms. 256), cover much of the same period as those of his fellow monk at Christ Church, John → Stone, but there is little duplication. The chronicle also contains descriptions of the church building, particularly scenes in the twelve choir windows. It has the overall appearance of a diary or commonplace book, intended for private use.

#### Bibliography

Text: C.E. WOODRUFF, "The Chronicle of William Glastynbury, Monk of the Priory of Christ Church, Canterbury, 1419–1448", *Archaeologia Cantiana*, 37 (1925), 121–51.

Literature: A. GRANSDEN, *HWE* 2, 401, 412, 415, 417. *RepFont* 5, 162.

RALUCA RADULESCU

### William of Jumièges

[Guillelmus Calculus, monachus Gemmeticensis]

11th century. Normandy. Monk of the abbey of Jumièges. Nothing is known of William of Jumièges except that about 1050 he started his *Gesta Normannorum Ducum*, a seven-book history of Normandy from the earliest Viking leaders to William the Conqueror, to whom he addressed the dedicatory epistle. Books 1–4, dealing with Hasting, Rollo, William Longsword and Richard I, are an abridged version of → Dudo's *De moribus*. Books 5–7 recount the reigns of Richard II, Richard III, Robert the Magnificent and William the Conqueror, based largely on oral sources and eyewitness accounts. After 1067, probably at the request of Duke William, he added a few chapters on the conquest of England. The survival of 48 manuscripts testifies to the great popularity of the work: The earliest and best (late 11th-early 12th century) is Oxford, Bodleian Library, ms. Bodley 517. Various anonymous redactors revised the text, but the most important changes were made by two 12th-century historians, → Orderic Vitalis and → Robert of Torigni, the latter making many additions, including a final book on Henry I.

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Text: E. VAN HOUTS, *The Gesta Normannorum Ducum of William of Jumièges, Orderic Vitalis and Robert of Torigni*, 1992–1994 [with English translation].

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LAURENCE MATHEY-MAILLE

### William of Malmesbury

ca 1095–ca 1142. England. Benedictine monk of Malmesbury, Wiltshire. William was a prolific writer of chronicles, who worked from a wide range of sources. In his earlier works he strove to remain neutral as a scholar, favouring neither the Normans nor the English during a time of heated debates, as he systematically cited and collated his source texts, carefully noting the connections and disparities between them. He revised his writings over the course of his career, showing a lifelong interest in scholarship. He was influenced not only by histories of his own land, including those by → Gildas, → Nennius, and → Bede, as well as the → *Anglo-Saxon Chronicle*, but also by European historians, such as → Suetonius, → William of Jumièges, and → William of Poitiers. William of Malmesbury's writing is by no means dry annalistic history; he incorporates vivid descriptions, telling dialogues, and witty humour into his Latin prose texts.

The *Gesta Regum Anglorum*, also sometimes called *De Gestis Regum*, covers English history from the arrival of the Romans under Julius Caesar to 1120. The first version was completed ca 1125, while the revised second and third versions were completed ca 1135–1140. The arrangement of the text is mainly by regnal histories, with ecclesiastical and legendary materials interspersed throughout. The first book covers the Romans and the Saxon kingdoms; the second, the West Saxons to the Norman Conquest; the third, William the Conqueror; while the fourth and fifth extend to 1120, including an account of the First Crusade. While the majority of his sources are still available today, some, including a version of the *Anglo-Saxon Chronicle* and a life of Athelstan have been lost, making these parts of the *Gesta Regum Anglorum* particularly valuable. At least 25 medieval manuscripts of the chronicle survive, testifying to its widespread popularity in the Middle Ages. The text was published by Sir Henry Savile in his collection *Rerum Anglicarum Scriptores post Bedam* (1596).

The *Historia Novella*, as its name indicates, was meant as a continuation of the *Gesta Regum Anglorum*. Dedicated to Robert, Earl of Gloucester, the son of Henry I, it is structured in three books running from the later part of the reign of Henry I to 1142. It is particularly valuable for its depiction of the struggles between King Stephen

and Empress Maud, and ends with Maud's escape from Oxford in 1142. There is an indication in the text that the history would be continued, but it was not, suggesting that the date of composition was 1142. Unlike William's other works, the *Historia Novella* eschews overt description, dialogue and humour, focussing instead on the events of the civil war, displaying a clear affinity toward Maud and Earl Robert. While the chronicle is patchy in places, it is valuable as a point of contrast with the histories of → Henry of Huntingdon, the → *Gesta Stephani*, and other contemporary texts.

William's *Gesta Pontificum Anglorum* covers the ecclesiastical history of England from the conversion to Christianity until 1125. It contains five books, moving geographically throughout the country, providing descriptions of both religious institutions and their leaders as well as interspersed hagiographical accounts. The first book discusses the archbishops of Canterbury and the bishops of Rochester. The second book moves from London to the East Saxon and East Anglian bishops to Wessex, Winchester, Wells, Glastonbury, and other houses in the surrounding areas. The third book concentrates on the North, discussing the archbishops of York and the bishops of Lindisfarne and Durham. The fourth book shifts its attention to Worcester, Hereford, Lichfield, and Ely. The fifth book is dedicated to a lengthy life of Saint Aldhelm, the co-founder of Malmesbury Abbey. Throughout the text William provides geographical descriptions of towns and cities, along with many detailed biographical narratives. The text was reproduced and dispersed throughout England, surviving in at least 19 manuscripts. The autograph copy, Oxford, Magdalen College, ms. 172, is small enough to have been carried about as a travel guide.

Two other works of lesser importance are also attributed to William: the *De Antiquitate Glastoniensis Ecclesiae* (s.v., → John of Glastonbury) and a Life of Saint Dunstan. William's influence as an historian was widespread; his writings were used as sources by → Geoffrey of Monmouth, → Ralph of Diceto, → Gervase of Canterbury, → Symeon of Durham, → Roger of Howden, → Walter of Coventry, → Roger of Wendover, → Matthew Paris, → Vincent of Beauvais, → Ranulf Higden, John of Glastonbury, the author of the → *Eulogium historiarum*, and numerous post-medieval writers.

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LISA M. RUCH

### William of Newburgh

[*Wilhelmus Neuburgensis*]

1136–ca 1198. England. Canon of the Augustinian Priory of Newburgh in Yorkshire. The author of the Latin prose *Historia Rerum Anglicarum*, William of Newburgh is respected as a critical writer of history. His *Historia*, which, according to his opening letter, Ernald Abbot of Rievaulx asked him to write, covers the period in English history from the Norman Conquest to ca 1198. William's prologue praises → Gildas and → Bede for their truthful histories of Britain, but delivers a stinging criticism of → Geoffrey of Monmouth's *Historia*, in which he sees no scholarly value. Rather, William sees Geoffrey's text as hyperbolic and fantastical, observing that *profecto minimum digitum sui Arturi grossiorem facit dorso Alexandri Magni* (he certainly makes Arthur's little finger broader than the back of Alexander the Great). Thus, William firmly sets himself up in an opposing camp to the highly popular Geoffrey and his followers.

He begins the historical part of his chronicle with a brief overview of events from the Norman Conquest to 1135, before devoting 29 chapters to the reign of Stephen. His treatment of history after 1154 is comprehensive, addressing not only the English rulers, but also the Scottish leaders and their people, events in Wales, and ecclesiastical affairs. William's focus is not limited to the British Isles; he also writes about the Crusades and the Holy Land. His discussions of anti-Jewish

biases in England during the Crusades paint vivid pictures of the prejudices of his time. William's sources include → Symeon of Durham, → Henry of Huntingdon, Jordan → Fantosme and the → *Itinerarium Peregrinorum et Gesta Regis Ricardi*. He also relies on personal accounts from fellow monks, and provides valuable details on the histories not only of Newburgh but also of other houses in his area, including Rievaulx, Fountains and Byland and interweaving material on the archbishopric of York and the bishopric of Durham. Thus, his text is particularly valuable as a contemporary record of Northern history. His ability to describe famous figures with clear details, often in the form of an obituary, shows William's skill as a writer. While he is, for the most part, impartial and scholarly in his presentation of historical events, his writing does reveal a bias against the English government and, at times, against the Scottish people. Despite his stated distaste for fantastical narratives, he does include tales of the unnatural.

Though less influential than Geoffrey's chronicle, William's was used by later historians, including John → Rous and Polidoro → Virgilio. An autograph manuscript has not survived; BL, Stowe ms. 62, which was copied just before or shortly after William's death and held at Newburgh priory, contains the oldest surviving version of the chronicle. London, Lambeth Palace Library, ms. 73 (13th century) provides text for leaves which are now missing in the Stowe manuscript. At least two other, later, copies, survive. William's chronicle was published by Silvius (Antwerp 1567), Picard (Paris 1610), and Hearne (Oxford 1719).

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LISA M. RUCH

### William of Poitiers

[*Guillaume de Poitiers; Guillelmus Pictaviensis*]

1020?–post-1087. Normandy. Cleric close to William the Conqueror. Author of *Gesta Guillelmi ducis Normannorum et regis Anglorum*. → Orderic Vitalis informs us that William of Poitiers was born into a noble Norman family, and was educated at Poitiers before embracing an ecclesiastical career, first as chaplain to William the Conqueror, then as archdeacon of the diocese of Lisieux. Just before 1071 he composed the *Gesta Guillelmi*, a biography of the duke-king, covering the period 1035–67. In a Latin prose style that owes much to his classical models, Caesar, Cicero and Sallust, William first treats the main exploits of the duke during the pacification of the Duchy of Normandy and then the conquest of England. The work is both history and panegyric. The author uses his own eyewitness knowledge of events and the oral accounts of eyewitnesses, while astutely resorting to rhetoric to justify the Conqueror's claims to the throne of England. Two lost manuscripts were used by Orderic, → William of Malmesbury and → Robert of Torigni. One of these, lacking the first and last folios, was the basis for Duchesne's 1619 edition.

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LAURENCE MATHEY-MAILLE

### William of Puylaurens

[*Guillelmus de Podio Laurentii*]

ca 1200–ca 1276. France. Born in Toulouse. Rector of the church of Puylaurens 1237–45, official of Bishops and Count of Toulouse 1238–49. His purpose was to record Catholic efforts to eliminate heresy in southern France over a period of nearly seventy years. Much of his information

is derived from his own experiences or from key figures whom he knew personally. He also used the accounts of → Petrus Vallium Sarnaii and of the two authors of the → *Chanson de la Croisade contre les Albigeois*, as well as official documents. He does not provide a detailed narrative of the wars, but his thematic and chronological range is much greater than that of these predecessors. Moreover, since he was still writing in 1274, his perspective was framed by a much longer-term view. His value is that of a well-informed orthodox observer, much less partisan than other contemporaries, and thus able to offer insights into the attitudes of the parties involved, including Simon de Montfort, the counts of Toulouse, the French kings, the bishops, the inquisitors, the local nobility and the heretics. The text is complete in the Paris manuscript, (BnF, lat. 5212, early 14th century) and large portions were copied by → Bernard Gui in his *Flores Chronicorum* and *Comites Tolosani*. Further copies are extant from the 16th century.

#### Bibliography

Text: J. DUVERNOY, *Chronica Magistri Guillelmi de Podio Laurentii*, 1976 [with French translation]. W.A. & M.D. SIBLY, *The Chronicle of William of Puylaurens*, 2003 [English translation]. Literature: *RepFont* 5, 317.

MALCOLM BARBER

#### William of Rubruck

[Guillelmus de Rubruquis]

ca 1215/20–1293. France, Asia. Franciscan author of a Latin account of attempt to Christianise the Mongols. Born in Rubrouck (Southern Flanders), William joined the Crusade in 1248, probably in the entourage of St. Louis. He stayed in St. Jean d'Acre until 1253 when the report of a Mongol khan's conversion to Christianity inspired him to spread the Gospel among his people. With a letter of recommendation from Louis, he went to the Great Khan Möngke in Karakorum, but failed to receive the latter's approval. On his return to St. Jean d'Acre in the spring of 1255, William delivered the threatening reply of Möngke, who wanted Louis to become his vassal, along with a detailed account of his journey, the *Itinerarium fratris Willelmi de Rubruk de ordine fratrum minorum ad partes orientales*. The work contains pre-

vious information about the countries he crossed, the Caspian Sea, Russian rivers, and Central Asia. William's accurate, detailed descriptions of all the facets of the Mongols' everyday life make him one of the earliest ethnologists (see → Ethnography). He also depicted their customs and ethics, their rituals and shamanic practices in a realistic, objective and critical fashion. The work survives in five manuscripts. Three are in Cambridge, Corpus Christi College (ms. 66, 181, 407), one in London (BL, Royal ms. 14.C.XIII), one in Leiden (UB, VLF 77). It was a considerable source for Roger Bacon's *Opus Maius*. It was first published in partial form by Richard Hakluyt in *The First Volume of the principall navigations, voyages, traffiques and discoveries of the English Nation* 1598.

#### Bibliography

Text: A. VAN DEN WYNGAERT, *Sinica Franciscana* I, 1929, 164–332. P. JACKSON & D. MORGAN, *The Mission of Friar William of Rubruck: His Journey to the Court of the Great Khan Mongke, 1253–1255*, 1990 [English translation]. Literature: *RepFont* 5, 317–9.

RÉGIS RECH

#### William of St. Denis

12th century. France. Latin hagiographer of Abbot Suger. The Benedictine monk William was secretary to abbot Suger of St. Denis and author of the *Vita Sugerii Abbatis*, which he dedicated to his friend Geoffrey. His intention was to put the record straight and defend Suger from his detractors. Consequently the work is eulogistic, a veritable hagiography. Although quite short, the text is divided into three books. In the first William comments on Suger's personal qualities, his memory and intellectual capacity, including his practice of quoting Horace. He claims that the abbot's detractors misinterpreted his motives and his actions, while stressing that everybody recognised his ability to reconcile warring factions.

The second book is slightly more concrete, though still lacking precise details. William mentions the fact that Suger had something made in glass for the church, and commissioned artists and artisans to make beautiful objects, but gives no descriptions. He mentions Suger's non-aristocratic origins, his small, slender stature. A vegetarian and water-drinker, he ate meat and drank diluted wine only when he was in company and

felt obliged to conform. William also remarks on the favourable opinions of Peter the Venerable and St. Bernard.

In the final book the text becomes closer to a chronicle. Appointed to rule the country while the king was on Crusade, Suger put down any lawlessness caused by the king's absence. The upkeep of the royal residences and the salaries of the guards were financed with his own money, since the taxes raised were either sent to the king or banked for him. (William, however, fails to mention where Suger got his money from.) When the king's brother returned from the Crusade there was an attempt by his followers to usurp the throne, but William states that he will not name those involved. Suger quelled the plot. He wanted to organise a new Crusade, but was prevented by ill-health and was reduced to providing finance for it. Attached to the *Vita* is the letter William sent around the country announcing Suger's death, accompanied by a verse epitaph. The text is extant in a unique 12th-century manuscript, Paris, BnF, lat. 14192.

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Text: F. GASPARRI, *Suger: Oeuvres II*, 2001. Literature: H. GLAZER, "Wilhelm von St Denis", *Historisches Jahrbuch*, 85 (1965), 257–322. R. GROSSE, "La Famille de l'abbé Suger", *Bibliothèque de l'École des Chartes*, 162 (2004), 497–500. *RepFont* 5, 320f.

KEITH BATE

#### William of Tyre

[Guillelmus Tyrius, Guillaume de Tyr]

ca 1130–85. France and Palestine. Born in the Latin Kingdom of Jerusalem of French or Italian stock. After a lengthy period of study in France and Lombardy (ca 1146–65), he returned to the East where he rose to prominence as a churchman (Archdeacon of Tyre, 1167; Archbishop of Tyre, 1174) and royal servant (Chancellor, 1174–85) in the reigns of Amalric I (1163–74) and his son, Baldwin IV (1174–85). William's Chronicle of the Latin Kingdom was commissioned by Amalric I in the late 1160s. Written in Latin prose, it is divided into 23 books, each, except the last, subdivided into 20 to 30 or more chapters. A lengthy work, it extends to nearly 1000 pages in the most recent scholarly edition and covers the history of

the Crusades and of the Latin East from the antecedents of the First Crusade up to the year 1184, at which point (Book 23, 1) it breaks off abruptly. The exact year of William's demise (1184, 1185 or 1186) is uncertain.

The chronicle, known as *Historia rerum in partibus transmarinis gestarum* (History of event across the sea), is an account of the first crusade and of the subsequent political history of the Kingdom of Jerusalem, designed in the first instance for the information, entertainment and edification of William's contemporaries and successors in the East. In the course of writing, however, he sought also to address the wider audience of Latin Christendom, though his readership would necessarily have been restricted to the clerically educated. He respects the facts, but he is not impartial; his agenda is to celebrate past achievements and to promote a sympathetic understanding of the Latin East, favouring its lay leadership and criticising pilgrims, immigrants and the Military Orders.

The Latin text survives in seven manuscripts and a fragment, the best of which are Vatican, BAV, lat. 2002 (ca 1200); Paris, BnF, lat. 17801 (before 1207); and London, BL, Royal ms. 14.C.X (first half, 13th century). The London manuscript belongs to a group which HUYGENS describes as "a medieval critical edition". An *editio princeps* by Poyssenot appeared in Basel in 1549.

Some time between 1205 and ca 1234, to judge from internal evidence, William's chronicle was translated into Old French by a western cleric who had visited the Holy Land. This version is known as the *Eracles* after the name of the seventh-century Byzantine emperor, Heraklios in the opening sentence. The translator adapted William's chronicle to suit a western lay audience, possibly the Capetian court and the nobility of north-central France. He may have worked from a now lost manuscript of the *Chronica* and may also have drawn on the → *Chanson d'Antioche* and the chronicles of → Raymond of Aguilers, → Fulcher of Chartres and → Albert of Aachen. His work celebrates the feudal, knightly ethos and has been likened to a prose epic.

The manuscript tradition attests to the popularity of the *Eracles*: 51 manuscripts of the translation dating from before 1500 are extant in public collections. In only six manuscripts does the translation stand alone, ending where William broke off in 1184; in the remainder it has a variety



of continuations, added cumulatively by anonymous compilers throughout the 13th century, and extending to 1232, 1261 or beyond to 1275 or 1277. As a historical source, the continuations should be treated with caution because of their distance in time from the earlier events that they recount, and the unknown agenda of their various compilers. The manuscripts with texts closest to the original translation are Paris, BnF, fr. 2627, 2826 and 9081 (with no continuation); London, BL, Henry Yates Thompson ms. 12 and Paris, BnF, fr. 67 (with continuations to 1232); and Baltimore, Walters Art Gallery, ms. 142 (with the "Rothelin" continuation to 1261). The established classification of the manuscripts is based on the end-date of the continuations, but this grouping does not take account of the fact that the different textual elements form constantly shifting patterns, so the relationship between manuscripts changes from one section of text to the next. A significant group of illustrated manuscripts was copied in the East before the fall of Acre in 1291 and is of particular interest to art historians.

In 1481, William → Caxton published an English version, translated from the French rather than the Latin.

### Bibliography

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Literature: P. EDBURY & J.G. ROWE, *William of Tyre*, 1988. P. EDBURY, "The French Translation of William of Tyre's *Historia*: the Manuscript Tradition", *Crusades*, 6 (2007), 69–105. J. FOLDA, 'Manuscripts of the History of Outremer by William of Tyre: A Handlist', *Scriptorium*, 27 (1973), 90–5. M. MADUREIRA, "Le chroniqueur et son public: les versions latine et française de la *Chronique* de Guillaume de Tyr", *MC*, 5 (2008), 161–74. M.R. MORGAN, *The Chronicle of Ernoul and the Continuations of William of Tyre*, 1973. J.H. PRYOR, "The Eracles and William of Tyre: an interim report", in B.Z. Kedar, *The Horns of Hattin: proceedings of the second conference of the Society for the Study of the Crusades and the Latin East*, 1992, 270–93. *RepFont* 5, 329–32.

MARGARET JUBB

## Williram of Ebersberg

died 3rd January 1085. Germany. Monk and scholar at the Benedictine monastery of Ebersberg in Bavaria. Williram is best known for his immensely influential Old High German translation and commentary on the Song of Solomon, but he also wrote a life of St. Aurelius, some poetry, and probably a chronicle and cartulary of his monastery, all in Latin.

The authorship of the short *Chronicon Eberspergense* [antiquius] is not undisputed, but the consensus since HUNAT's edition of the cartulary sees the allegorical elements and the wording of a complaint about illiterate clerics as distinctively Williram's. The chronicle, which covers the years 880–1045, is followed in the manuscript by the cartulary, to which it is obviously a historical preface aimed at securing the rights of the monastery. It links the history of the monastery to that of the family of its founder, in particular to Ulrich von Ebersberg (d. 1029). The sole manuscript is the 11th-century Munich, Bayerisches Hauptstaatsarchiv, KL Ebersberg 2.

Some time after 1246, the text was reworked in the *Chronicon Eberspergense posterius*, covering the years 900–1045. This version, which BAUERREISS wrongly attributed to → Albert of Diessen, survives in Munich, BSB, clm 14594.

### Bibliography

Text: W. ARNDT, MGH SS 20, 1868, 10–15 [*Chronicon antiquius*]. F.H. HUNAT, "Das Cartular des Klosters Ebersberg", *ABAPh*, 14 (1879), 115–96. G. WAITZ, MGH SS 25, 1880, 867–72 [*Chronicon posterius*; partial].

Literature: R. BAUERREISS, "Das Chronicon Eberspergense posterius", *SMBO*, 49 (1931), 389–96. K. GÄRTNER, *VL*<sup>2</sup>, 10. *Rep Font* 3, 324.

GRAEME DUNPHY

## Wimpfeling, Jakob

### [Wimpheling]

1450–1528. Germany. Poet and rector of the University of Heidelberg. His *Epitome Rerum Germanicarum* are considered as the first printed history of the Germans as a nation. Wimpfeling starts with a brief description of the five legendary Germanic tribes mentioned by Pliny. Other sources are the → *Annales Mettenses Priores*, → Otto of Freising and printed works of contem-

porary historians such as Eneas Sylvius → Piccolomini, Marcantonio Coccio → Sabellico, Flavio → Biondo and Robert → Gaguin. Important parts of the historical research had been done some time earlier on Wimpfeling's proposal by Sebastian Murrho (ca 1450–94), a historian and a friend of Wimpfeling's.

Rather than presenting a history, the *Epitome*, a rather short work for its scope, aims to glorify the cultural achievements of the Germans and to construct a common German history from antiquity to Wimpfeling's own time. In the tradition of the ancient *res gestae* it praises *nobilitas, fide, constantia et veracitas* and the ingenious spirit of the Germans. Wimpfeling also presents the German Empire as the legitimate heir and successor of the Ancient Roman Empire. In this context, Wimpfeling inserts short bio-bibliographical notes on some early German humanists and Catholic reformers such as Nicholas of Kues (Cusanus), Gabriel Biel, Rudolph Agricola, Johannes Regiomontanus and Heinrich Friso. The text was first published 1505 by Johann Prüss. There is no modern edition.

### Bibliography

Literature: D. MERTENS, "Jakob Wimpfeling, *Epitome rerum Germanicarum*", in V. Reinhardt, *Hauptwerke der Geschichtsschreibung*, 1997, 732–35. C. SCHMIDT, *Histoire littéraire de l'Alsace*, 1, 1879.

DANIEL GOTZEN

## Winchcombe Chronicle

### [Annals of Winchcombe]

ca 1140–5, continued to 1181. England. Anonymous Latin chronicle produced at Winchcombe Abbey (Gloucestershire; Benedictine). Found in BL, Cotton Tiberius E iv, folios 1<sup>v</sup>–27<sup>v</sup>, the *Winchcombe Chronicle* falls into two sections. The first, whose core text is the work of a single scribe, comprises a world history in annalistic format whose entries from the Incarnation to 1122 chiefly derive from a briefer version of → John of Worcester's *Chronica chronicarum* which was also the main source of the → *Coventry Chronicle*. The principle scribe amplified this text with other materials, including the remains of three of the abbey's 9th-century foundation documents and items drawn from the → *Norman annals* and a set of Papal Annals compiled by John in the mid or late 1130s (found in

the holograph of the *Chronica chronicarum*, Cambridge, Corpus Christi College, ms. 157, pp. 29–34). The main interest of this section lies in what it reveals of the influence of the chronological theories of → Marianus Scotus in 12th-century England: the years of the Lord are here specified according to the revised AD dating of Marianus as well as the more usual dating of → Dionysius Exiguus. Though added at Winchcombe, the second section, covering the years 1122–81, was apparently lifted with some abbreviation from a lost late 12th-century chronicle from Gloucester Abbey. It offers a view of events that favours the positions taken by William, Earl of Gloucester (1147–83), and the descendants of Gilbert de Clare (d. 1117), Lord of Cardigan and a great patron of Gloucester Abbey.

See also → *Later Winchcombe Annals*.

### Bibliography

Text: P.A. HAYWARD, *The Winchcombe and Coventry Chronicles: Hitherto Unnoticed Witnesses to the Work of John of Worcester*, (forthcoming). R.R. DARLINGTON, "The Winchcombe Annals, 1049–1181", in P.M. Barnes & C.F. Slade, *A Medieval Miscellany for Doris Mary Stenton: Proceedings of the Pipe Roll Society*, 36 (1960), 111–37. Literature: J. HARRISON, "New Discoveries among the Cotton Manuscripts", *Monastic Research Bulletin*, 8 (2002), 23–33. W. LEVISON, *England and the Continent in the Eighth Century*, 1946.

PAUL ANTONY HAYWARD

## Winchester Annals

### [Annales de Wintonia]

13th century. England. Latin prose annals from 519–1277; based in part upon → Richard of Devizes' *De rebus gestis Richardi primi* and the → *Hyde Annals*. The Benedictine cathedral priory of St. Swithun's, Winchester, maintained the core of what is now the *Winchester Annals*. Two manuscripts survive: Cambridge, Corpus Christi College, ms. 339 and London, BL, Cotton Domitian ms. A.xiii. The Corpus Christi manuscript contains annals to 1139, followed by the autograph of Richard's *De rebus gestis*. The Cotton manuscript may have been written at nearby Hyde Abbey. It begins with a brief, separate sequence of annals (1–594) and then presents the *Winchester Annals* from 519–1277. These agree with the Corpus Christi manuscript through 1066,

draw independently from → William of Malmesbury for 1066–1139, and continue from 1139 to 1190 and 1196 to 1202. A different hand provides a further continuation to 1277, after which (as in the Corpus Christi manuscript) Richard's *De rebus gestis* follows. DENHOLM-YOUNG has shown that the 1202–77 material in the Cotton manuscript derives from the unedited chronicle in Oxford, Bodleian Library, ms. Bodley 91, produced at Hyde Abbey and itself indebted to the → *Southwark Annals*. Although the Cotton manuscript's Winchester text is written in one hand from 519 to 1202, APPLEBY suggests that Richard of Devizes wrote the Winchester segments from 519 to 1066 and from 1196 to 1202. GRANSDEN believes it is difficult to be certain of this, since Richard's chronicle is a narrative history, stylistically different from the brief notes in the annals. Nevertheless, her observations do not preclude the possibility of a composite undertaking, partly Richard's and partly a reviser's.

The title *Winchester Annals* (but with a different Latin form: *Annales Wintonienses*) is also used for a short 12th-century work covering 741–1179, surviving in BL, Cotton Nero ms. A.viii & C.vii. Most of the 12th-century entries are a continuation written at St. Augustine's, Canterbury. Some Latin entries from these annals were also added to the manuscripts of the E and F versions of the → *Anglo-Saxon Chronicle*.

*Annales Wintonienses* can also refer to the lost chronicle that was used in the compilation of the → *Waverley Annals*.

### Bibliography

Text: H.R. LUARD, *Annales Monastici*, RS 36, 1864–69, 2, 3–125. F. LIEBERMANN, *Ungedruckte anglo-normannische Geschichtsquellen*, 1879, 61–83, 173–82.

Literature: J.T. APPLEBY, "Richard of Devizes and the Annals of Winchester", *BIHR*, 36 (1963), 70–77. N. DENHOLM-YOUNG, "The Winchester-Hyde Chronicle", *EHR*, 49 (1934), 85–93. A. GRANSDEN, *HWE* 1, 332–33. R. HOWLETT, *Chronicles of the Reigns of Stephen, Henry II, and Richard I*, RS 82, 3, 1886, lxxvii–lxxiv. *RepFont* 2, 349f.

SHARON GOETZ

### Windeck, Eberhard

ca 1380–1440. Germany. Born to a patrician family from Mainz, Windeck (or Windecke) travelled widely throughout Europe from 1393

onwards as a financier. Early in the 15th century he gained access to the inner circles of Sigismund King of Hungary, of the house of Luxemburg, and remained in his entourage when Sigismund subsequently became also German King (from 1411) and eventually Emperor (1433–37).

Windeck wrote a book of memories of Sigismund entitled *Buch von Kaiser Sigismund*, compiled from various sources including documents, letters, chronicles and literary texts. The book was finished about 1438, one year after Sigismund's death. Thanks to Windeck's proximity to Sigismund, it provides interesting insights into his reign, as well as the civilization of his time. The events presented in the monograph are generally arranged in a chronological order combining associative references to the past with outlooks for occurrences in the future. At the same time, Sigismund's deeds are linked to the author's biography.

In the 19th century Windeck's book was considered a world chronicle or chronicle of the Emperors (ALTMANN). Today, however, it is regarded as an innovative example of the "genre *memorable*" which "in every respect is an exception in late medieval historical writing" (JOHANEK). Of several surviving manuscripts, good examples are Vienna, ÖNB, cod. 2913 (dated 1456, the basis for ALTMANN's edition) and the 15th-century codex formerly in the Cheltenham library of Sir Thomas Phillipps, now in a private collection in Ireland.

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Text: W. ALTMANN, *Eberhard Windeckes Denkwürdigkeiten zur Geschichte des Zeitalters Kaiser Sigismunds*, 1893 [unsatisfactory]. J. SCHNEIDER, MGH [new edition in preparation].

Literature: U. GOERLITZ, "Facetten literarischen Lebens in Mainz zwischen 1250 und 1500. Mittelalterliche Erzählungen über das (ur) alte Mainz im Spannungsfeld von Latein und Volkssprache, Mündlichkeit und Schriftlichkeit", in M. Matheus, *Lebenswelten Gutenbergs*, 2005, 59–87. P. JOHANEK, "Eberhard Windecke und Kaiser Sigismund", in *Sigismund von Luxemburg. Ein Kaiser in Europa*, 2006, 143–156. J. SCHNEIDER, "Das illustrierte 'Buch von Kaiser Sigismund' des Eberhard Windeck. Der wiederaufgefundene Textzeuge aus der ehemaligen Bibliothek von Sir Thomas Phillipps in Cheltenham", *DA*, 61 (2005), 169–180. P. JOHANEK, "Windeck (Windecke), Eberhard", *VL*<sup>2</sup>, 10.

UTA GOERLITZ

### Wintergerst, Erhard

d. 1471. Germany. Author of a vernacular prose chronicle of the town of Memmingen (Bavaria). He belonged to a family which had made its fortune in the salt trade, and had risen to be leading patricians: from 1451–66, Erhard is a representative of his guild. Not that this renders him uncritical of the higher circles of guildsmen, whom he berates for not letting ordinary men dance at their functions, *sonder vermainten sie weren besser dan gemaine burgerschafft* (but thought they were better than ordinary citizens).

The *Wintergerst Chronik* is only known through manuscripts with some degree of reworking: it is likely that the chronicle of Heinrich Löhlin (Memmingen, StA, cod. 2° 2,20) contains broadly Wintergerst's text with Löhlin's continuation, and that a part of Wintergerst's text is incorporated in the chronicle of Michael Laminit (Memmingen, StA, cod. 4° 2,46). Wintergerst's chronicle was also used by his contemporary Johann Kimpel; the relationship between these works would bear further examination, but it is certain that the two manuscripts of the → *Kimpelsche Chronik* likewise preserve much of Wintergerst's work. Though the Wintergerst-Löhlin-Kimpel text-complex is of no small importance for the history of the town, no version of it has ever been printed.

### Bibliography

Literature: W. KIESSLING, "Memmingen im Spätmittelalter (1347–1520)", in J. Jahn, *Geschichte der Stadt Memmingen*, I, 1997, 163–245.

GRAEME DUNPHY

### Wipo

d. post 1046. Germany. Member of the royal chapel under Conrad II (1024–39) and Henry III (1039–56). Author of the *Gesta Chuonradi imperatoris*.

Nothing is known of Wipo's career other than what has been inferred from the *Gesta* and his other writings. He may have been of Burgundian origin, perhaps joining the royal chapel during the reign of Henry II (1001–29). Evidence of a personal relationship with Henry III has encouraged speculation that he may have been the young king's tutor. Wipo compiled the *Gesta Chuonradi* between 1040 and 1046. Aside from the prologue, the work is divided into forty chapters and recounts the events of Conrad's fifteen-year reign

in chronological order, chiefly from a pro-Salian perspective.

Despite his obvious favouring of the royal dynasty and his general interest in presenting models of good rulership, the assumption that Wipo was an eyewitness to many of the events he describes has conferred particular authority on his testimony. Wipo's description of Conrad's election and coronation (ch 1–3) has been mined as a source of early Salian political theory and it is commonly assumed that his account of the king's response to the burning of the imperial palace in Pavia (ch 7) reflects the emergence of a transpersonal concept of the state.

Manuscript: Karlsruhe, Badische LB, St. Blasien 60 (18th century).

### Bibliography

Text: H. BRESLAU, *Wiponis Opera*, MGH SRG, 1915, 1–62. T.E. MOMMSEN & K.F. MORRISON, *Imperial Lives and letters of the eleventh Century*, 1962, 52–100.

Literature: S. BAGGE, *Kings, Politics, and the Right Order of the World in German Historiography c. 950–1156*, 2002, 189–230. L. KÖRNTGEN, *Königsherrschaft und Gottes Gnade. Zu Kontext und Funktion sakraler Vorstellungen in Historiographie und Bildzeugnissen der ottonisch-früh-salischen Zeit*, 2001, 136–55.

DAVID A. WARNER

### Wisseler Grafenreihe [Wisseler Chronik]

early 15th century. Northern Germany. A brief Latin genealogy of the counts of Cleves compiled at the collegiate church of Wissel near Kalkar at the lower Rhine. It contains the first written testimony of the Knight of the Swan legend, regarding Knight Elias as the ancestor of the counts and dukes of Cleves. The original text is lost. It was used by Henrick → Nyenhuis as the main source for the first parts of his *Anonymi Chronicon* and thus influenced all following chronicles of the house of Cleves.

### Bibliography

Literature: O. BEHM, *Die ältesten clevischen Chroniken und ihr Verhältnis zu einander*, 1908.

DANIEL GOTZEN

## Witte, Bernhard

ca 1460/65–1534. Germany. Born in Lippstadt, monk and priest of the nearby Abbey of Liesborn. Author of the first cohesive account of the history of Westphalia. His literary activities also included theological writing, influenced by the reformatory efforts of the Bursfeld congregation.

The *Historia antiquae occidentalis Saxoniae seu nunc Westphaliae*, which is deeply influenced by Werner → Rolevinck's *Laudes Westphaliae*, describes the history of the region until the year 1520 in nine books. With reference to traditions from the Bible, pagan antiquity and the works of the Church Fathers, this regional history is embedded into the wider context of world history. The autograph, which has been lost since the middle of the 20th century, also contained a more detailed description of the Feud of Soest (1441–9), the Feud of Münster (1450–7) and the history of the Abbey of Liesborn, as well as biographical outlines of important members of the Benedictine order. All of his works have in common that they combine humanist erudition with the reform suggestions made by the congregation of Bursfeld. No manuscripts are extant. The first edition appeared in 1778.

## Bibliography

Text: B. WITTE, *Historia antiquae occidentalis Saxoniae seu nunc Westphaliae*, 1778.

Literature: F. FLASKAMP, "Bernhard Witte", *Archiv für Kulturgeschichte*, 54 (1972), 266–84. H. MÜLLER, *Das Kanonissenstift und Benediktinerkloster Liesborn*, 1987.

CHRISTOPH DARTMANN

## Włodkowic, Paweł

[Paulus Vladimiri]

ca 1370–1436. Poland. Professor at Kraków University. Author of Latin works on law and politics. Włodkowic came from a knightly Dołęga clan in Mazovia. He studied in Prague and (financed by prebends in Poznań and Płock), in Padua under the guidance of Francesco Zabarella. He received his doctorate in Kraków in 1411, and was rector 1414–5. He held frequent diplomatic appointments in royal service, culminating in his delegation to the Council of Constance (1415–8).

In Konstanz he wrote his most important work, *Tractatus de potestate papae et imperato-*

*ris respectu infidelium* (1415), which deals with the conflict between Poland-Lithuania and the Teutonic Knights. Włodkowic elevated the discussion of the discord to a theoretical level, developing innovative ideas on issues of international relations. He believed that the pagans also had the right to sovereignty, and that their lands should not be expropriated. He argued that conversion to Christianity should be done by word, not by the sword, and formulated the concepts of just and unjust wars. He also pleaded for legal procedures for settling international problems and proposed morality and tolerance as the basis for relations between nations. Of numerous surviving copies of the *Tractatus*, Wrocław, Biblioteka Ossolińskich, ms. 166/I appears to be the autograph.

## Bibliography

Literature: S. BĘŁCH, *Paulus Vladimiri and his Doctrine Concerning International Law and Politics*, 1–2, 1965. L. EHRlich, *Works of Paul Vladimiri (A Selection)*, 1, 1968, 2–98. K. GÓRSKI, "Paweł Włodkowic z Brudzenia", *Polski Słownik Biograficzny*, 25 (1980), 377–81. A. WOJTKOWSKI, "Prolegomena allo studio di Pauli Vladimiri di Brudzeń, canonista polacco", *Rivista di Letteratura e di Storia Ecclesiastica*, 1973, fasc. 1, Gen.–Marzo, 44–64. *RepFont* 8, 535–8.

JACEK SOSZYŃSKI

## Wolters, Heinrich

ca 1410–63. Germany. Canon of the collegiate church of St. Ansgar in Bremen. Author of two local chronicles in Latin. Born in Oldenburg, Wolters studied in Rostock and in 1435 became chaplain of archbishop Balduin of Bremen. Later he also acted as *official* (judicial vicar) of the provost of St. Willehad in Bremen.

Around 1450 he wrote the *Archiepiscopatus Bremensis Chronicon*, a chronicle of the church of Bremen from the beginning until his own time. The earlier periods are based on the → *Historia archiepiscoporum Bremensium* and the → *Chronica Bremensis* of Gerhard Rinesberg and Herbold Schene as well as other sources. The dense report on the contemporary history of the city and the church of Bremen is written from an insider perspective with special attention to archbishop Balduin and persons of the author's academic background. This part is enriched by numerous autobiographical notes.

Wolter's *Chronicon Rastedense* is a revised version of elder monastery chronicles of Rastede and it includes fabulous embellishments and again autobiographical notes. Both chronicles are important sources for later Oldenburgian historians. The manuscripts were copied by Heinrich Meibom senior and were published by his grandson. The originals, however, were lost after 1614. A fragment of the Rastede chronicle is located in Oldenburg, SA, 296–21–2, and a German translation of this is found in Erfurt/Gotha, Forschungs- und Landesbibliothek, cod. Chart. B 58.

## Bibliography

Text: H. MEIBOM JR., *Archiepiscopatus Bremensis Chronicon*, *Rerum Germanicarum* 2, 1688, 19–82. H. MEIBOM JR., *Anonymi Chronicon Rastedense*, *ibid.*, 87–120. H. LÜBBING, *Die Rasteder Chronik. 1059–1477*, 1976.

Literature: H. ONCKEN, *Zur Kritik der oldenburgischen Geschichtsquellen im Mittelalter*, 1891, 46–63. W. ROHDE, "Der voetlude banner. Über älteste oldenburgische Chronistik mit Editon eines Rasteder Fragments", *Oldenburger Jahrbuch*, 97 (1997), 67–81. H. SCHMIDT, "Wolters, Heinrich", in H. Friedl, *Biographisches Handbuch zur Geschichte des Landes Oldenburg*, 1992, 816f. *RepFont* 11, 491f.

ROBERT GRAMSCH  
JULIA HODAPP

## Women chroniclers and chronicles for women

1. Women as chroniclers (a. Writing in religious communities; b. Writing at court);
2. Female Patronage; 3. Women as readers and listeners; 4. The portrayal of women

## 1. Women as chroniclers

The world of chronicle-writing, like most other areas of literary production in the Middle Ages, was overwhelmingly male. Women had only limited access to education, and seldom had the not inconsiderable financial means required for the costly material requirements of books. This together with social expectations which gave them no encouragement meant that it was a remarkable achievement for women to write at all. Nevertheless, a small number of women were outstand-

ing authors in a variety of genres. When it comes to chronicles, however, the female representation is particularly small. Of the 2500 chronicles discussed in this encyclopedia, only fifteen are believed to have been written by women, and the majority of these are generically untypical.

## a. Writing in religious communities

By far the most promising setting for women chroniclers was the religious community. One work which is particularly borderline in its genre, but deserves to be highlighted because it is so strikingly early, is the fourth-century → *Itinerarium Egeriae*. The author, Egeria or Aetheria, was a woman from Aquitaine or Galicia who belonged to one of the circles of holy women which may be thought of as precursors to the orders of nuns. The *Itinerarium* is a travel report which contains information on the history of the holy places which Egeria visited on her pilgrimage to the Holy Land.

Nunneries, especially in the Benedictine tradition, had always enjoyed a certain autonomy under their abbesses, but in fact we know of no Benedictine chronicles by women. However, there are two important examples of female chroniclers in secular canonries in the tenth and eleventh centuries. One of these was Gandersheim in Northern Germany, a house of canonesses whose most famous member, the tenth-century → Hrotsvit of Gandersheim, was a prodigious author of works in the most varied genres, among them a chronicle of the Gandersheim abbey, the *Primordia coenobii Gandeshemensis*, written in Latin verse. Another house of secular canonesses which produced an important chronicle, though anonymous, was that at Quedlinburg; female authorship of the eleventh-century → *Annales Quedlinburgenses* is assumed.

However with the emergence of Franciscans and Dominicans, both founded in the years 1210–1220, a new environment emerged in which female writing, provided it was in forms suitable for a contemplative community, could be valued. And since the monasteries had always been the most prolific centres of historical writing, this put order chronicles onto the agenda for women. Even in these orders, female writing developed slowly, with its first tentative beginnings only a century after the foundation of the orders. But from the early fourteenth century, prioresses are writing history.



In the organization of the Franciscan tradition, women belonged in a separate order, the Poor Clares (*ordo sanctae Clarae*), also known as Minoresses or the Order of Poor Ladies. Two houses of Minoresses, both in Germany, produced significant chronicles of their own history. The fourteenth-century → *Chronik des St. Clarenklosters zu Weißenfels* is a history of the house at Weißenfels which focusses particularly on the lives of a series of exemplary nuns, and the → *Chronik des Nürnberger Klarissenklosters*, written at the very end of the fifteenth century, assembles an impressive collection of data on the history of the Order. This latter work must be seen in connection with the most famous intellectual of the medieval St. Clares, Caritas → Pirkheimer of Nuremberg, who gathered material for such a chronicle but never completed it. Her notes may well have been used by the author of the anonymous Nuremberg work. See also → Franciscan chronicle tradition.

Dominican nuns were not organised into a separate order, but did have separate houses, which came under the same authority as the local priories. One of the most interesting chronicles by a Dominican woman was that of the Portuguese Margarida → Pinheiro, whose *Crónica da fundação do Mosteiro de Jesus de Aveiro e memorial da Infanta santa Joana fillha del Rey dom Afonso V*, written in the late fifteenth century, is a particularly vivid description of the life of a convent. In fact it has a double thrust: on the one hand it is a history of the house of Jesus at Aveiro, but it is also memoirs of the saintly princess Joana who lived in the monastery at the same time as the author. This work bears comparison with the *Cronaca del Corpus Domini* of Bartolomea → Riccoboni, written in Italy around a hundred years earlier. It too combines a history of a Dominican convent with memoirs of what may have been a famous acquaintance, in this case Pope Gregory XII. Meanwhile, the fourteenth-century German Dominicans produced a series of so-called sister-books, which are chronicles in form but focus on the mystic experiences of members of the convent. Among the best examples are Christine → Ebner of Engelthal near Nuremberg, → Katherina von Gebersweiler in Alsace and → Anna von Munzingen in Freiburg, all in the first half of the fourteenth century. See also → Dominican chronicle tradition and → Sisterbooks.

The Birgittine order, founded by St. Bridget (Birgitta) of Sweden, around 1350, is an order

of Augustinian canonesses. Bridget herself is an important figure in some of the Scandinavian chronicles because of her rôle in upholding and opposing Kings. A chronicle from a Birgittine abbey in Flanders is that of → Marie van Oss, who begins with the life of Bridget and recounts parts of the history of the order, exhorting the Birgittine community to faithfulness, but also relating events of her own life.

### b. Writing at court

The second setting in which women could find their way to the writing of works of literature was the court. Of the many female courtly writers known to us, three composed works which we think of as chronicles. What all three of these have in common is that they are eyewitnesses to many of the matters they describe. One of them, → Christine de Pizan (1364–1430), belongs to the great courtly poets of the later Middle Ages, and is famous particularly for her *Trésor de la Cité des Dames*. In this she stands alongside Hrotsvit of Gandersheim and Caritas Pirkheimer: only these three can be described as versatile female authors who “also” wrote history. Christine’s great contribution to historical writing, if we leave aside her book on Jeanne d’Arc, is her history of the reign of the French king Charles V.

In contrast to Christine, who was fundamentally a writer, the other two female chroniclers of the court were in the first instance protagonists in political events who then wrote of their experiences. The eleventh-century Byzantine princess → Anna Komnene was the daughter of Emperor Alexios I and the wife of Nikephoros → Bryennios, on whose behalf she connived against her brother, emperor John II. Both she and her husband Nikephoros wrote important chronicles of recent and contemporary Byzantine history, in which their own political perspectives came to the fore. By contrast, the Austrian Helene → Kottanner was not herself of royal birth, but as lady-in-waiting and close confidante of the Austrian Queen Elizabeth of Hungary (of Luxembourg) she had a biography which at times reads like an adventure novel. Her *Denkwürdigkeiten* are largely autobiographical, but also give broader perspectives on the political history of the period.

## 2. Female Patronage

Although some of these examples are extremely interesting texts, and several of them represent writing of the highest quality, the most striking feature of the above account is that women chroniclers are so few and far between. However women did have other important rôles in the literary world, namely as patrons and as readers. Recent scholarship has been increasingly aware of the influence which women had as innovative patrons. They encouraged both Latin and vernacular literature, and often were the instigators of the translation of historical writings. And they also informed chronicles with memories and eyewitness testimony: in particular, recent work has shown the importance of women in transmitting family history. In these ways they could sometimes have an active input into the texts.

Among the high-profile patrons of chronicles we might cite Matilda, Abbess of Quedlinburg and daughter of Emperor Otto I, who commissioned the *Annales Quedlinburgenses*, or the life of Queen Margaret of Scotland commissioned by her daughter Matilda. Around 1200, countess Yolande of St-Pol commissioned vernacular translations of the pseudo-Turpin. The motivation of women to commission chronicles was often connected to general education, occasionally combined with entertainment, but sometimes it could be rather more calculating. Abbess Mechtild I of Gandersheim was responsible for the writing of → Eberhard von Gandersheim’s *Reimchronik*, a particularly good example of a woman instigating the composition of a chronicle for strategic purposes: Eberhard’s work belonged to a process of legitimizing the independence of Mechtild’s abbacy, and hence the right of her canonesses to freedom from episcopal interference in their affairs. Something similar may be observed in a French dispute about rights of succession. Writing in the service of Marguerite de Foix, Pierre → Le Baud wrote a genealogical chronicle to show precedents for women inheriting ducal authority. By contrast, the chronicle of Jacques Le Picart, written around the same time in the service of Charles V, argues against female succession.

Because of the cost of manuscript production, but also and especially because in a chirographic literary world each copy is a new book in quite a different sense from what we know in our modern typographic world, book ownership is also

a significant form of patronage, especially when the book was made to order, and here too we find women making important initiatives. Studies of the German illustrated verse chronicles, for example, have shown that some of the surviving manuscripts belonged to patrician women. The twelfth century patroness of Geffrei → Gaimar’s history of the English, Constance Fitzgilbert of Lincolnshire, once paid a silver mark for a copy of a biography of Henry I commissioned by his second wife Adeliza of Leuven, a good example of the patronage of authors and of manuscripts overlapping. Eleanor of Aquitaine is believed to have commissioned a number of important manuscripts. See also → Manuscript patrons and provenance.

## 3. Women as readers and listeners

One step back from the active process of patronage, we must also be aware more generally of women as readers. Here we might note that chronicles were sometimes dedicated to queens and noblewomen with flattering words; this does not necessarily mean that these women commissioned the works, but it does place them in the first line of the intended readership. We may distinguish between primary and secondary readership, primary readers being those whom the author consciously addressed, secondary readers those who came to the text afterwards. Both are important for an understanding of literature, and we know that in the case of medieval chronicles, both could be women. We also know that in many cases chronicles were read aloud to assembled audiences, and both at the court and the towns, women were certainly present. It is interesting to speculate what impact the awareness of a mixed audience might have had on male authors. See also → Readers and listeners.

## 4. The portrayal of women

Modern work on gender studies has attempted to analyze the portrayal of women in chronicles written by men. It is of course very easy to find references to supposed female characteristics which reflect such timeless clichés as the talkativeness of women (Jakob → Twinger von Königshofen) or their fateful effects on the men who love them (Leontios → Machairas), or characterize them

either as saints or whores (Felix → Fabri: Swabian women populate convents and brothels everywhere), but the spotting of what by modern standards would be misogyny in such statements is not particularly meaningful. Far more interesting, but requiring greater scholarly rigour, is the attempt to identify the roles given to women in chronicles and compare these with the roles possible for women in reality in the same cultural circles. When the two coincide, the chronicle can offer a useful window on gender roles in the period; when they do not, the discrepancy can be a key to interpreting the chronicler's perspectives. Interesting work of this sort has been done, for example on women in French crusade chronicles, or, perhaps rather obviously, in those works which deal particularly with women's history (→ Boccaccio or Giacomo Filippo → Foresti). Work of this sort is still in its infancy.

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GRAEME DUNPHY

### Worcester Annals

[Annales de Wigornia]

14th century. England. Latin annals from 1–1303, in a single hand; additions by this hand and others until 1308, followed by scattered entries to 1377; produced at the Benedictine priory at Worcester. Manuscript: BL, Cotton Caligula ms. A.x. The preface exhorts readers to write notes towards future annalistic entries. The text to 1202 relies

heavily upon the → *Reading Annals* in BL, Cotton Vespasian ms. E.iv. Other sources include → John of Worcester's *Chronicon*, the history attributed to Bartholomew → Cotton, the → *Winchester Annals* and → *Waverley Annals*. For 1202–61 and 1281–1307, the *Worcester Annals* feature apparently independent, contemporary material. The late 13th-century entries express anti-Franciscan sentiment and show evidence of interest in Edward I's Welsh and Scottish activities. On balance the text favours the king against the barons, for example when reporting Edward's 1297 conciliatory confirmation of the charters (notably Magna Carta and Carta de Foresta) which his predecessors had granted. The interest in areas farther afield is fairly limited; the deaths of some kings outside England and some popes are noted.

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SHARON GOETZ

### Worcester, William

[William Botoner]

1415–80/85. England. Born in Bristol, studied at Oxford, a layman in the service of Sir John Fastolf by ca 1438. After Fastolf's death in 1459 he spent about 20 years as an executor of his estate. Although now best known for his description of Bristol (the first major topographical description of an English city), his *Boke of Noblesse* (written to persuade Henry VI to pursue England's claims in France, later revised for Edward IV), and his *Itinerarium* or *Itineraries* (a notebook of his travels in England), he was once thought to be author of the *Annales Rerum Anglicarum* and of a French chronicle of the Hundred Years' War known as *Basset's Chronicle*, compiled for Sir John Fastolf in 1459.

McFarlane writes, "In no capacity is he better known and more poorly thought of than as a chronicler." The *Annales Rerum Anglicarum*, described by Kingsford as a "somewhat bald and uninteresting narrative", covers the years 1324–1468 with the years prior to 1460 derived from a London chronicle. The years after that are

of value for the end of Henry VI's reign and the first eight years of Edward IV's. The manuscript, London, College of Arms, ms. 48, described by its editors HEARNE (1728) and STEVENSON (1864) as Worcester's autograph, is known now to be in at least three different hands with one of the scribes having written several years after Worcester's death. According to McFarlane, Worcester contributed "no more than fifty words" to it. His role in the creation of the French *Basset's Chronicle*, preserved in London, College of Arms, ms. 9, was that of an editor.

Other interest in history include his accounts of the achievements of the descendants of Brutus and of famous English heroes in the *Boke of Noblesse*. His *Itineraries* offers passages relevant to the Wars of the Roses and the French Wars, references to contemporary lawlessness and excerpts from such histories as the → *Historia Brittonum* and the chronicles of → Marianus Scotus and → John of Glastonbury (the latter perhaps inspiring him to search for the tombs of King Arthur and Joseph of Arimathea [*Itineraries*, pp. 298–99]). Some chronicles he quotes from are currently unknown, such as the chronicles of one Master Brewster from Warwickshire, the chronicle compiled by the Austin Friar John Mason from "Gorleston by Yarmouth," or the chronicle in the breviary book of "St. John's Church near Redcliff Church".

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EDWARD DONALD KENNEDY

### Workshops

The making of a medieval chronicle was a collaborative enterprise: even where we can be sure of the presence of a single *auctor*, the chronicle was generally a collation of diverse documentary and narrative threads and its manuscript *mise-en-page* was the labour of multiple hands. Therefore it might be said of even the early chronicles that they were created in the context, of course with variable degrees of formality, of a workshop.

In the formative period of the European tradition, between the tenth and the twelfth centuries, there can be no doubt that principal "workshops" for the making of chronicles were the monastic *scriptoria* of France, Germany, Italy and the British Isles. The most productive of this period, and those whose manuscripts enjoyed the widest circulation, were within the Benedictine network. The *scriptoria* of the Norman abbeys of St. Evroul, Jumièges, and Mont St. Michel, were notably active in the formation and transmission of chronicle texts in the century after 1050. The workshop at Mont St. Michel was perhaps unrivalled in this period for the artistry of its script and decorative schemes, although the finest examples are found in manuscripts containing sacred and not secular texts (ALEXANDER). It was under Abbot → Suger (1122–1151) that the royal abbey of St. Denis (Île de France) also became a centre for the compilation and publication of histories, a role it retained for a further three centuries (HEDEMAN; BROWN). The Carolingian foundations of Fulda and Reichenau were among the most influential centres in the Empire of this period, and between them the crucible of the 'universal' chronicle (POKORNY, 2001); the abbey of Gembloux (Belgium) was also active in this respect during the career of → Sigebert (d. 1112). The abbey of Montecassino, the centre-point of the Benedictine tradition, was pre-eminent in the Italian peninsula for the compilation and production of chronicles, although it should be understood that such texts were only one element of the output of its extraordinary scriptorium (NEWTON).

Within the British Isles, it was the abbeys of the Norman reform, Bury St. Edmunds, Durham, St. Albans, and Westminster, whose *scriptoria* were the most important in the creation of chronicle texts (GRANSDEN). These were semi-professional workshops where much of the decorative, if not the scribal work was undertaken by craftsmen

that were not professed members of the monastic community. Yet it should be understood that, as at Montecassino and Mont St. Michel, much of the energy of these centres, and certainly the greatest examples of their skill, was concentrated on codices containing sacred texts. There are indications that there were in this period craftsmen (scribes, artists) engaged in the making of chronicles outside a monastic context, but there is very little evidence either of them as individuals or of the environment in which they worked. It cannot be assumed that a manuscript such as the so-called "Madrid Skylites" was completed in a monastic workshop, and indeed the scheme of illumination may serve as proof that it passed through the hands of secular professionals.

The monastic *scriptoria* continued to form ■ focus for the production of European chronicles between 1200 and 1400. A number of the early centres remained pre-eminent. Under its royal patrons, the abbey of St. Denis was recast as the custodian of the national historical record: it was not only the workshop of French historiography but its very voice, and the locus of a formal office of "Royal Historiographer". Within Britain, the abbey of St. Albans was also regarded as a national source of authority: the chronicles compiled in its *scriptoria* were consulted by the crown and circulated throughout the monastic network. The scale of its output in the thirteenth century has no comparison: the work of → Roger Wendover, → John of Wallingford, → Matthew Paris and other unnamed compilers, must constitute the richest period of production for any clerical or secular centre (VAUGHAN; LEWIS). At the same time, "workshops" were now to be found beyond this hierarchy of abbeys: the compilation (and continuation) of a chronicle narrative, became the object of a wide variety of monastic and mendicant foundations in northern, central and southern Europe and each of them were engaged, albeit modestly, both in the intellectual and practical work of compilation.

Yet it was also in this period, in particular in the century after 1250, that the making of chronicles (or more particularly chronicle manuscripts) passed also into the growing number of secular workshops. Even the great monastic centres appear now to have interacted with secular professionals in the production of their manuscripts. The reproduction of the histories of Matthew Paris at St. Albans in the decades after his

death appears to have been a collaboration with a secular workshop within the vicinity of London; chronicle manuscripts bearing a Westminster provenance appear to have been completed in this period in the same workshop context (MORGAN & SANDLER; MORGAN). The growing interest in, and demand for, chronicles among secular clerical and lay patrons from the turn of the thirteenth century, made them an important, indeed, an essential element of workload of the secular workshop.

Of course, the connection between surviving manuscripts and specific workshops is rarely secure, but it possible to pinpoint a number of *ateliers* prominent in the production, or at least the completion of chronicles, particularly in the fourteenth and fifteenth centuries. The finest scribal and artistic work is associated with the workshops of Paris and, particularly in the fifteenth century, of Flanders. The Bruges workshop of Loyset Liédet (d. 1479) was responsible for many of the manuscripts of historical works which found the attention of Burgundian, and also, increasingly, English patrons (Legaré). There were many professional workshops in Paris and those connected with such illuminators as Jean Pucelle (d. 1351), the Master of Boucicault, the Master of Rohan and the Virgil Master all witnessed the production of chronicle manuscripts. Of particular importance was the workshop of Jean Fouquet (d. 1481) and, it would appear, his sons, from which emerged perhaps the finest redactions of the → *Grandes chroniques de France* (Paris, BnF, fr. 6465; INGLIS). Professional workshops in the cities of the Rhineland, and in the Swiss cities of Berne and Lucerne, also contributed to a tradition of illustrated chronicle that burgeoned in the second half of the fifteenth century.

The role of secular workshops appears less significant in late medieval England. A number of monastic *scriptoria* remained active, at least before 1450, although here, at Durham, St. Albans and Westminster, there is evidence that professional craftsmen were engaged both for scribal and artistic work (CLARK; MYNORS; PARKES; PIPER). Secular workshops certainly contributed to the wide transmission of the vernacular *Brut*, which may account for the greater frequency of fully developed illustrative schemes, as in, British Library, Royal 14 B V and VI (fourteenth century), Harley 1568 (fifteenth century).

See also. → Illuminators, → Illustration cycles.

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JAMES CLARK

## World chronicles

1. Universal history; 2. Universal history in antiquity; 3. The Church Fathers; 4. Western Christian (a. Key works of the Latin tradition; b. Typology of Latin world chronicles; c. Vernacular world chronicles); 5. Byzantine and Eastern Christian world chronicles; 6. Jewish world chronicles; 7. Islamic world chronicles

### 1. Universal history

A World Chronicle or Universal Chronicle is an attempt to write a history of the world which is both chronologically and geographically as universal as the resources available to the chronicler allow. For medieval Christian, Jewish and Islamic chronicles, this generally means that they begin with the creation, cover ancient history in the forms in which it is received from the Old Testament and the epitomes of standard Greek and Roman historians, and then continue to the time of the author, often with a general focus on the author's own nation, town or community, but also with at least some awareness of broader contexts in world history. The principle of universality does not, however, mean that no process of selection of material occurs: the chronicler is usually working with a variety of sources and rarely includes all the information available from these. Indeed in some cases the point of a chronicle is precisely to reduce the vastness of world history to a skeleton which can be comprehended at a glance. Nor does universality necessarily mean that the chronicler is concerned to treat all periods of history with equal depth. A world chronicle can be a vast text which includes other text forms within it, or it can be a brief outline of history which may sometimes be included within a larger work. Some chronicles which are not really universal in their intention may be prefaced by such a brief sketch of world history, making the work into a pro-forma world chronicle. The form is therefore rather versatile.

The world chronicle represents a large group of chronicles with many hundreds of examples, and because of the dimensions which they can reach, world chronicles often rank among the best known works of medieval historical writing. As a result, there is sometimes a tendency for scholars to divide chronicles into universal and non-universal chronicles. However the



non-universal chronicles—they have been called “thematic chronicles” since they select those parts of history which fit some thematic focus—are such a diverse group that the category may not be terribly meaningful.

It is sometimes said that the world chronicle is the ideal or perfect form of the chronicle, the full form of the chronicle genre, with the implication that all other types of chronicles are curtailed variants of it. → Sicard of Cremona has often been cited in this context: *Cronicam, id est temporalem narrationem ab exordio mundi de temporibus et personis et gestis earum, non omnibus, sed que nobis et nunc ad exempli et cautele memoriam scripturarumque noticiam expedire videntur, in unum corpus coaugmentare satago, decerpta in serti fasciculum redigendo* (I have endeavoured to compile a chronicle, i.e. a chronological narration from the beginning of the world about the ages and the people and their deeds; not about all of them, but those which seem useful to us now as a cautionary reminder and as a written record, assembling it in one corpus by arranging the pieces concatenated in a bundle.) However in this passage Sicard is describing his own chronicle rather than defining the word “chronicle”, and there is no evidence that medieval writers generally felt non-universal chronicles to be incomplete. What is true is that the earliest Christian chronicles (→ Eusebius, → Jerome, Paulus → Orosius) were world chronicles, and that they had an immense influence on all medieval historical writing. On the other hand, the diversity of Christian historiography stands in continuity with the diversity of classical historiography, which speaks strongly against the theory that all chronicle forms are derived generically from the universal.

## 2. Universal history in antiquity

The roots of universal history are to be found in antiquity. The → Parian Marble, a Greek chronicle inscribed on a stone stele in the mid-third century BC, covers a period of some thirteen centuries, beginning with what at the time must have seemed the dimmest and most distant past. Historians in the classical period did not begin their histories with a creation myth, but by starting with legendary stories of the earliest heroes and pursuing political, military, religious, and literary history in an unbroken line from them to the author's own time, the marble falls clearly in

the category of a world history. Only a little later, → Eratosthenes (ca 285–ca 194 BC) became the first to compose a carefully researched chronology of Greek history from the Trojan war to Alexander—universal, again, in the sense that it runs from mythical beginnings to the present. The idea of a historian trying to deal with more than just one block of history, but to give the whole panorama of history in a single narrative, was therefore well established in the classical world.

## 3. The Church Fathers

The first Christian chroniclers clearly stood in this tradition. At the same time, they also drew on the Jewish tradition. In a sense, the historical books of the Hebrew Bible, if taken together, are a world chronicle: unlike the Classical Greek and Roman chronicles, the Bible offers a Creation story, and from there it traces an unbroken line from the earliest legendary history to recent and contemporary accounts. The desire for at least chronological if not geographical universality can be observed, not perhaps in the writers of the individual books and sections of the Old Testament, but certainly in the compilatory work of those who assembled the texts into a canon.

The pioneering Christian chroniclers of late antiquity therefore had several models before them. Their task was two-fold. First to reconcile the classical and Jewish traditions into a single narrative, and secondly to give this narrative a theoretical framework. It is sometimes said that world chronicles simply tell history, but do not interpret it. This is clearly not true for any Christian chronicle. The purpose of universal history is to show the shape of salvation history, the pattern of fall and redemption running through all the centuries of human life. It is this rather than any formal or generic discontinuity which distinguishes the histories of the Church Fathers from their precursors: a Christian chronicle is a kerygmatic statement.

The first Christian chronicles were written in Greek. The undisputed father of the tradition is → Julius Africanus, who composed his chronicle around AD 221. By combining the traditional Hellenistic approach to history, complete with the olympiad system of chronology, with Biblical history, for which he devised a new *Anno mundi* chronology (see → Chronology and chronometry), he produced the prototype of the Chris-

tian chronicle, with its linear succession from Creation to the Incarnation and beyond. The chronicle of → Hippolytus of Rome (ca AD 235) is only poorly transmitted, but it follows Julius Africanus closely, and introduces the rudiments of some of the ideas of structuring post-exilic history as a sequence of empires. In many ways the most innovative early Greek Christian chronicle was that of → Eusebius of Caesarea (ca AD 311). With its tabular use of parallel columns to show the relationships between events and thus interpret the patterns of history, it represented a giant leap forward in the presentation of history. This was translated into Latin and continued by → Jerome (ca AD 380), was continued by → Prosper (AD 433 and later), and became the single most profound influence on the development of the genre in the Early Middle Ages. Among the first to use it were → Sulpicius Severus (404 AD) and Paulus → Orosius, whose *History against the Pagans* (ca AD 415) is a world chronicle which in its very title expresses the idea that Christian world history is inherently proclamatory.

The key features of the Christian world chronicle, which would be valid throughout the Middle Ages, had therefore become firmly established by late antiquity. The chronicle begins with a divine act of creation and reflects a providential view of history throughout: history is the story of an active God. History is linear and the chronicle is arranged strictly chronologically. There is a sense of decline and decay as the world becomes older, but also a belief in redemption. Though individual events are not always evaluated, there is an underlying assumption that historical facts teach spiritual truths. The patterns of four empires and six ages can be used—but rarely both together—to divide history up into manageable sections (see → Six Ages of the World and → Daniel's dream).

## 4. Western Christian

### a. Key works of the Latin tradition

In the Latin West, the world chronicle tradition grew in popularity throughout the early Middle Ages, ultimately embracing several hundred works. It is certain that the examples of → Isidore of Seville (6th–7th century) and → Bede (7th–8th century) were decisive here: the sheer numbers of manuscripts of their chronicles attest their

influence, and closer study shows the specific dependency of later chroniclers on these masters running right through to the Humanist period. The following is a list of some of the more important works in this genre.

- 6th century:** → Cassiodorus, → Fulgentius, → Gregory of Tours, → John of Biclar, → Jordanes
- 7th century:** → Fredegar, → Isidore
- 8th century:** → Bede, → *Chronicon universale usque ad annum 741*, → *Historia Brittonum*
- 9th century:** → Ado of Vienne, → Claudius of Turin, → Frechulf of Lisieux
- 10th century:** → Benedict of St. Andrea
- 11th century:** → Bernold of St. Blasien, → *Chronicon Suevicum universale*, → *Chronicon Vedastinum*, → *Chronicon Wirzburgense*, → Lambert of Hersfeld, → Marianus Scotus
- 12th century:** → *Chronicon anonymi ab orbe condito usque ad annum 1161*, → *Cronica imperfecta*, → *Chronicon S. Maxentii*, → *Coventry Chronicle*, → Frutolf von Michelsberg, → Florenz von Wevelinghoven, → Gottfried of Viterbo, Ps-Guillaume → Godel, → Guido de Bazochis, → Heimo von Bamberg, → Honorius Augustodunensis, → Hugh of St. Victor, → Lambert of St. Omer, → Nicolaus of Amiens, → Otto of Freising, → Ralph Niger, → Romuald of Salerno, → Sigebert of Gembloux
- 13th century:** → Adam of Clermont, → Alberich of Troisfontaines, → Baudouin of Ninove, → Albert of Stade, → *Chronicon universale anonymi Laudunensis*, → *Chronicon Turonense magnum*, → *Chronica universalis Turicensis*, → *Flores temporum*, → Gerald Frachet, → Gervase of Tilbury, → Girardus de Arvernia, → Guillaume de Nangis, → Hélinand of Froidmont, Rodrigo → Jiménez de Rada, → John of Wallingford, → Johannes of Thilrode, → Königsberg World Chronicle, → Lucas of Tuy, → Matthew Paris, → Robert of St. Marianus in Auxerre, → Roger of Wendover, Thomas → Sprott, → Vincent of Beauvais
- 14th century:** → *Chronicon Cadomensis anonymi*, → *Chronicon Kemperlegiensis abbatiae S. Crucis*, Giovanni → Colonna, Landolfo → Colonna, → Henry of Herford, Ranulf → Higden, Gonzalode → Hinojosa, → Iohannes Elemosina, → Iohannes de Utino, → James of Acqui, → Johannes von Winterthur, → John of Mailly, → John of St. Victor, Fritsche → Klosener, → Levold of Northof, → Paulinus

of Venice, → Peter of Herentals, → Radulphus de Marham, → Siegfried of Ballhausen

**15th century:** → Antoninus of Florence, Johannes → Brando, → *Chronicon mundi Salisburgense*, → Chronicon Tielense, → *Chronicon universale in Utrecht*, UB, 737, Dietrich → Engelhus, → *Eulogium historiarum sive temporis*, Giacomo Filippo → Foresti, → Giles de Roye, Person → Gobelin, → *Kölner Weltchronik*, Leonhard → Heff, Hermann → Korner, Johannes → Nauclerus, Matteo → Palmieri, Theodericus Franconi → Pauli, Pietro → Ransanus, Werner → Rolevinck, Johannes → Rothe, Marcantonio Coccio → Sabellico, Hartmann → Schedel, → Sozomeno of Pistoia

This list contains only a selection of the most important items and could easily be extended. Completely omitted from the list are on the one hand works which are only universal in a pro-forma way, such as monastic annals or town chronicles which are prefaced with the briefest sketch of history from creation, but do not really have the ethos of a universal history; and on the other hand works which feel like world chronicles in their style and ambitiousness, but do not cover the whole span of history. Examples of the latter phenomenon might be the *Historia scholastica* of → Peter Comestor or Nicholas → Trevet's *Historia ab origine mundi ad Christum natum*, which cover Old Testament history, or the many chronicles which start from the incarnation and work forwards, like → Benedict of St. Andrea, → Regino of Prüm or → Hugh of Flavigny. Chronicles of Popes and Emperors are often very like partial world chronicles. Indeed, → Martin of Opava is believed to have understood his *Chronicon pontificum et imperatorum* as a continuation of Peter Comestor, and taken together they form a world chronicle in the fullest sense.

### b. Typology of Latin world chronicles

Even without considering borderline and hybrid forms, the world chronicles are a most diverse group of texts. The most productive categories for ordering them by form are probably those worked out by ANNA-DOROTHEE VON DEN BRINCKEN, who identified the characteristics of three types of world chronicle, to which most of the texts in the tradition can at least tendentially

be assigned: the *series temporum*, the *mare historiarum* and the *imago mundi*. These categories were developed specifically with the Latin tradition in mind, but often they are transferable to other cultural settings.

**Type 1: *series temporum*** (sequence of dates). The term is drawn from Isidore's definition: *Chronica Graece dicitur quae Latine temporum series appellatur*. Modelled by Eusebius-Jerome, Isidore and Bede, these were the dominant type in the 4th to 11th centuries. These works are focussed strongly on chronology, are generally annalistic in style, and tend simply to note facts without evaluating them. Marianus Scotus has been cited as a good example of this kind of chronicle.

**Type 2: *mare historiarum*** (sea of histories). The tag is taken from the title of the work by Giovanni Colonna, where the metaphor of the sea expresses the vast expanse of historical lore. In keeping with the classical sense of *historia*, these works are much more strongly narrative than the *series temporum* type, and far more likely to draw moral lessons from the stories they tell. Early examples might be Orosius, Fulgentius and Gregory of Tours, but it is only in the 9th century with Ado and Frechulf that a stronger tradition begins to emerge.

**Type 3: *imago mundi*** (mirror of the world). Named after the *Imago mundi* of Honorius Augustodunensis, this group is encyclopaedic, and seeks to amass all available historical knowledge, often integrating this with other types of knowledge: Honorius' work is in three books dealing with geography, chronology and history respectively, and it is this combination which makes his work encyclopaedic. The chronicle section of Isidore's *Origines* would be a good example of this, as are the chronological lists in Hugh of St. Victor or Lambert of St. Omer.

VON DEN BRINCKEN is careful to note that her categories are not to be understood as strictly segregated groups of texts, since many of the most important medieval world chronicles show elements of more than one of these approaches.

### c. Vernacular world chronicles

Vernacular world chronicles begin to appear very tentatively from the 11th century (the Middle Irish → *Sex Aetates Mundi*, the German → *Anno-lied*), and are observable in significant numbers from the 13th.

German has a particularly strong tradition, beginning with the great verse *Weltchroniken* of

the 13th century (→ Rudolf von Ems, → *Christherre-Chronik*, → Jans der Enikel) but also prose works like the → *Sächsische Weltchronik*, then in the 14th century → Heinrich von München, → Detmar von Lübeck and the → *Konstanzer Weltchronik*, and continuing through to a new flourishing especially in Switzerland in the 15th century: Hermen → Bote, the → *Königshofen-Justinger-Chronik*, the → *Rapperswiler Chronik*, the → *St. Galler Weltchronik*, → Wilhelm von Velde, and the German version of Hartmann → Schedel. Important works in Dutch are those by → Jacob van Maerlant (13th century) and the → Heraut Beyerens (15th century).

In English the important world chronicles all belong to the 15th century: the *Abbreuiacion of Cronicles* by John → Capgrave, the → *Fructus temporum*, → *A Tretis Compiled out of Diverse Cronicles*, the Scots → *Sex Werkdays and Agis* and the chronicle of → Andrew of Wyntoun. There are also genealogical chronicles like *Pickering's Chronicle* which have a universal element (see → Genealogical Chronicles in English and Latin), and there are a number of English translations of Latin world chronicles, most notably John → Trevisa's translation of Higden (fourteenth century), and versions of Trevet and Peter of Poitiers. The 14th-century Middle English → *Cursor mundi* is in essence a world chronicle, as its title suggests, but it stops at the Incarnation.

In French the first world chronicles appear in the 14th century with → Jean de Noyal, → Jean d'Outremeuse and → Gilles le Bel, and in the 15th century Jean → Mansel, Jean → Castel, the → *Chronique anonyme universelle à la mort de Charles VII* and the → *Chronique universelle jusqu'en 1461*. The first in the Iberian languages is the Castilian → *General estoria* (13th century). The Catalan → *Flos mundi* and other → Catalan universal chronicles were written in the 15th. Universal chronicles in Czech include works by → Beneš of Hořovice and → Paulus de Praga, both 15th century.

## 5. Byzantine and Eastern Christian world chronicles

Eusebius was not popular in the Greek world, perhaps because his work was too complicated to copy accurately, but also because the Eastern Church disliked his rejection of chiliasm. As a result, the Greek world chronicles of the sub-

sequent centuries showed little influence from Eusebius' advances, and instead stood in a stronger continuity with the pre-Christian tradition. These works, which are often transmitted only in fragments, include Publius Herennius → Dexippus (third century, Greece); → Anianus of Alexandria and → Panodorus (5th century) and → Hesychius of Miletus and → Hippolytus of Thebes (6th century or later). From the 7th century onwards, more substantial texts survive.

**7th century:** → Ioannes of Nikiu, → *Chronicon Paschale*

**9th century:** → *Ekloge historion*, → Georgios synkellos

**10th century:** → *Chronographicon syntomon*, *Megas chronographos* (see → Brachéa Chroniká), → Pseudo-Symeon, → Peter of Alexandria, → Symeon magistros & logothete

**12th century:** Michael → Glykas, Konstantinos → Manasses, Ioannes → Zonaras

**13th century:** Theodorus → Skoutariotes

**14th century:** → Joel historicus

**15th century:** → Doukas

In the context of the Byzantine tradition, key works of the Slavia Orthodoxa should be mentioned, such as the → *Bulgarian chronograph* and → Konstantin of Preslav.

World chronicles from other parts of the Eastern Christian world, include the → *Zuqnin Chronicle* (8th century, Syriac); → Agapius of Manbij (10th century, Arab Christian); → Michael the Great (12th century, Syriac); → Samuel Anec'i (12th century, Armenian), and → Gregory Bar 'Ebröyö and the → *Chronicle of 1234* (both 13th century, Syriac).

See also → Byzantine historiography and → Historiography of the Christian East.

## 6. Jewish world chronicles

As we have seen, the Hebrew Bible already contains the model for world history, and thus the prototype of a world chronicle which the earliest Christian chroniclers assiduously imitated was a Jewish text. It is therefore not surprising to find universal history also among medieval Jewish writers, and generally it is structured in the same way. However, there were relatively few Jewish chroniclers who attempted to cover the whole span of history in a single chronological narration. This

is no doubt partly because universal history did not have quite the same kerygmatic and apologetic importance for Jews that it had for Christians. In part it may also be explained by the fact that the Jewish community worked much more intensively with the Hebrew scriptures themselves, and had less need to have them paraphrased or translated. However, three quite different Jewish universal historians can be cited to show some of the possibilities.

The 14th-century Jewish scholar → Eleazar ben Asher ha-Levi of Germany was one who attempted a large-scale compilatory chronicle. Drawing on different sources it links Biblical history with the history of the Jewish diaspora. This is a providential history of the world and of the Jewish people, framed with the creation at the beginning and the coming of the Messiah at the end, showing history as a rounded whole.

In 15th-century Castile, → Yoseph ben Tzaddiq of Arevalo finished his book on the memory of the righteous with a final chapter tracing the history of the Jewish experience from Adam to 1487. Its focus is on the continuity of the tradition of Jewish scholarship, with the succession of teachers and students down through the centuries giving the history its meaning.

→ Abraham bar Hiyya of Barcelona, writing in Aragon in the 12th century, produced a world chronicle which was propagandistic in tone. Uniquely among Jewish writers he adopts the Christian patterns of six ages and four empires, but turning them against the Christian tradition to show the Jewish eschaton of Messianic bliss as the inevitable end of the historical process.

See also → Jewish historiography.

## 7. Islamic world chronicles

Like Christianity and Judaism, Islam has a view of history which is linear and providential, with a creative act of God at the beginning and end. Much of the material of early history is also shared, since the historical narratives of the Hebrew Bible are esteemed highly in Islam. Islamic world chronicles therefore have some similarities in structure to those of the other cultural groups discussed here. The following (ordered according to centuries AD—but see → Chronology and chronometry for Islamic dating) are some of the most interesting texts.

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**8th century:** → Ibn Ishaq (Arabia), → Wahb ibn Munabbih (Yemen)

**9th century:** al-→ Azraqī (Arabia), al-→ Dinawari (Persia), al-→ Tabarī (Persia), al-→ Ya'qūbi (Mesopotamia)

**10th century:** → Firdawsī (Persia)

**12th century:** → Ibn al-'Athīr (Mesopotamia), → Ibn al-Jawzi (Mesopotamia), → Sibṭ ibn al-Jawzi (Mesopotamia, Syria)

**13th century:** al-→ Baydawi (Persia), → Ibn al-Dawādārī (Syria)

**15th century:** → Ḥafiz-i Abru (Persia), → Mirkhwand (Persia)

See also → Islamic historiography.

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GRAEME DUNPHY

### Wusterwitz, Engelbert

ca 1385–1433. Germany. Probably born in Brandenburg, he studied in Erfurt and Prague and worked for the bishop of Brandenburg before he became town scribe and syndic of Magdeburg (ca 1416) and later of Neustadt Brandenburg (ca 1425). During his time in Magdeburg he wrote a continuation of the → *Magdeburger Schöppenchronik*. His contribution covers the years 1411–21, is written in Low German and deals mainly with conflicts in the Mark of Brandenburg and their effects on Magdeburg. (For manuscripts cf. *Magdeburger Schöppenchronik*.)

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He also wrote another chronicle, usually called *Märkische Chronik* or *Memoriale* or simply referred to as his notes (*Aufzeichnungen*). This chronicle is only extant in fragments quoted by 16th-century chroniclers (mainly Andreas Angelus and Peter Hafftiz). The surviving fragments cover the years 1391–1423. Here, he praises Frederick VI of Nuremberg as a saviour on his installment as Frederick I of Brandenburg in 1411, and criticizes the earlier margraves of mismanagement.

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Text: K. JANICKE, CDS 7, 1869, 331–58 [*Schöppenchronik*]. W. RIBBE, *Die Aufzeichnungen des Engelbert Wusterwitz*, 1973, 61–166.

Literature: W. RIBBE, *Die Aufzeichnungen des Engelbert Wusterwitz*, 1973. B. STUDDT, VL<sup>2</sup> 10.

CHRISTINE WATSON

### Wykes, Thomas

1222–ca 1291. England. Augustinian canon at Osney Abbey, near Oxford, from 1282, previously rector of Caister St Edmunds, Norfolk. Author of a prose Latin chronicle of England from 1066–1289, notable for its independent section from 1258–78, which includes detailed coverage of the Barons' Wars from a royalist perspective, unusual for a monastic chronicler. Earlier sections appear to have shared a common source with the → *Osney*

*Chronicle*, although the precise relationship between these two chronicles is unclear. From 1278, Wykes abridges the Osney annals more directly, but may well have written this section of the Osney annals himself. He has a less institutional and local focus than many monastic chroniclers, reflecting his experience of life outside the cloister. This possibly included time in the service of Richard of Cornwall, in whose career Wykes shows a close interest. Nonetheless, he often employs biblical imagery: Edward I's coronation draws comparisons with King David, and the barons in 1258 are described from Psalm 2 as those who gathered *adversus dominum et regem suum christum* (against the Lord and his anointed king). However, Wykes does not see royalty as beyond criticism; he notes Henry III's extravagance with disapproval, and attacks Edward I's war in Gascony in 1273 as a waste of money. The chronicle survives in one manuscript (London, BL, Cotton Titus ms. A.xiv), copied ca 1300.

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Text: H.R. LUARD, *Annales Monastici*, RS 36, vol. 4, 1869.

Literature: N. DENHOLM-YOUNG, "Thomas Wykes and his Chronicle", *EHR*, 61 (1946), 157–79. A. GRANSDEN, *HWE* 1, 463–70. E.D. KENNEDY, *ODNB*.

ANDREA RUDDICK



## al-Ya'qūbī

[Ahmad bin Ya'qūbī bin Ja'far]

3rd century AH (9th AD). Mesopotamia. Abu al-Abbās Ahmad al-Ya'qūbī was born in Baghdad, and died in Egypt some time after 292 AH (905 AD). Like his contemporary al-→ Dīnawarī, he also wrote a universal history (*Ta'rikh*), a longer text than that of al-Dīnawarī.

Volume one, about a third of the total, covers the pre-Islamic period from Adam and his descendants and deals with, in addition to Middle Eastern peoples, those inhabiting regions beyond such as Indians, Greeks, Romans and Chinese. He also accurately cites the Hebrew Bible and the New Testament, drawing most likely from Arabic translation of the Syriac and Greek.

The second volume is the earliest surviving narrative of the successive reigns of Caliphs down to that of al-Mutamid in 259 (872). The life of the Prophet occupies just over a quarter of this volume. When required, al-Ya'qūbī groups several caliphs' reigns together in order to illustrate a "long event" such as the second civil war of 685–92. Like al-Dīnawarī, he eschewed *isnāds*, or chains of authority, attached to his reports. He terminates many caliphal accounts with a three-fold list of pilgrimage leaders, battles fought, and names of scholar-jurists who lived during a particular reign.

Al-Ya'qūbī's Shi'ite inclinations cannot be precisely determined as his history ends prior to events that might have clarified his sympathies. Whereas, however, Umayyad and Abbasid caliphs' accounts are only designated as *ayyam*, "the days of...", those of Ali, eponymous founder of the Shi'ites and his son Hasan are specifically called *khilafa*, "the Caliphate of...". Thereafter, the deaths of each of the successive Shi'ite Imams are noted as separate accounts.

A second surviving work, entitled *Kitāb al-buldān* or Book of Countries, is an administrative geography based in part on the author's extensive travels, which also contains valuable historical data. It was first edited by M.J. DE GOEJE, in Leiden, 1860. For example, his account of the peoples to the west of the Nile is the earliest providing data of the political history and state-building in this region of the Sudan.

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Text: M.T. HOUTSMAE, *Ta'rikh, Historiae*, 1883. M.J. DE GOEJE, *Kitāb al-buldān*, 1860.

## Y

## Yaḥyā ibn Sa'īd al-Antākī

ca 980(?)–after 1034, maybe as late as 1066. Egypt & Syria. The Melkite author of an Arabic continuation of → Eutychius, he is also credited with three extant theological treatises.

The continuation of the history of Eutychius runs from 938 until his own times. No surviving manuscript of this work goes beyond 1034, but it has been suggested that Yaḥyā may have taken it further, even up to 1066. So that his readers would not be confused by finding different versions of his work, Yaḥyā notes that he began it in Egypt at an anonymous individual's request, but then revised it at least twice, the second time after his move to Antioch in 1014–15; both revisions resulted from his discovery of new sources. The history is loosely organised chronologically and approximately a third of the work is centred around the reign of the Fatimid caliph al-Ḥākim (reigned 996–1021). Yaḥyā used both Greek and Arabic sources, the latter both Christian and Islamic, and his history is a valuable source for Egypt, Syria and Byzantium in this period.

Six manuscripts are known to have survived into the 20th century, although apparently two have since disappeared. The oldest, St. Petersburg, Российская национальная библиотека, Arabic new series 182, dates to the 15th century and consists of 111 folios. Only one, formerly owned by Zayyat (now lost) and copied in the 17th century, takes the work down to 1034; the others finish in 1027.

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HARRY MUNT

## Yáñez, Rodrigo

14th century. Castile (Iberia). Author of the *Poema de Alfonso Onceno* (Poem of Alfonso XI of Castile), according to stanza 1842: *La profecía conté / e torné en dezir llano; / yo Ruy Yáñez, la noté en lenguaje castellano* (I told the prophecy / and changed it into plain speech; I Ruy Yáñez wrote it in Castilian). Yáñez's Leonese origin has also been determined by the linguistic characteristics of the work, which point to an occidental dialect, probably western Leonese with Galician features, though no final conclusion about the language of the *Poema* has been reached. The poem is a partial, literary account of Alfonso's reign. Yáñez, a learned man familiar with both the clerical and epic traditions, wrote the *Poema* between 1344–48, independently of Fernán → Sánchez de Valladolid, s → Gran Crónica de Alfonso XI. It is a source for the *Gran Crónica de Alfonso XI*. It survives in El Escorial, RMSL, Y.III.9 and Madrid, Biblioteca de la Real Academia Española, ms. 213.

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Text: YO TEN CATE, "Poema de Alfonso XI", *Anejos de la Revista de Filología Hispánica*, 65 (1956). J. VICTORIO, *Poema de Alfonso Onceno*, 1991. Literature: D. CATALÁN, "Poema de Alfonso XI. Fuentes, dialecto, estilo", 1953. A. DEYERMOND, "Written by the Victors: Technique and Ideology in Official Historiography in Verse in Late-Medieval Spain", *MC*, 6 (2009), 59–89.

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DAVID WAINES

HEIDI R. KRAUSS-SÁNCHEZ

## Yāqūt

[Shihāb al-Dīn Abu 'Abd Allah al-Hamawī al-Rūmī]

b. 574/75 AH (1179 AD). Mesopotamia. Yāqūt ibn 'Abd Allāh al-Hamawī al-Rūmī was born in Asia Minor: As a prisoner of war, he was purchased by a merchant from Baghdad who taught him to read and write and made him his assistant, sending him on a commercial mission to Qais (Kish) Island, which was a centre of world trade at the time. Yāqūt devoted himself to literacy, and worked as a book scribe whose manuscripts were sold in Baghdad. On re-joining his master, he resumed his trading career, gaining extensive experience. After the death of his master, Yāqūt left Baghdad in 1213/610, and went to the city of Merv (now Mary, Turkmenistan) where he stayed for several years. In Merv, Yāqūt had the opportunity to meet with many prominent merchants and travellers. He also had access to the libraries of Merv where he gained significant knowledge of Asian geography. In 1218, Yāqūt left Merv and spent short intervals in several cities of central Asia.

As a result of the Mogul invasions and military activities in the region, Yāqūt fled to Iran, and then to Mosul, and finally to Aleppo where he settled until his death in 1229. During his stay in Aleppo, Yāqūt attracted the attention of Ibn al-Qufī (d. 1248), the famous vizier and historian, who became his patron. During his stay in Aleppo, Yāqūt was able to travel to many cities in Syria, Mesopotamia, Egypt and the Arabian Peninsula, and consequently recorded them in his *Dictionary*. He died in Aleppo 626 (1229).

Although Yāqūt's main source of income was scribing manuscripts and selling them, he was also the author of several books, the most famous being the *Mu'djam al-Buldān* (Dictionary of Countries). The *Mu'djam* is a geographical encyclopedia which contains information about the cities and countries which Yāqūt visited, including their geographical characteristics and information about their natural, botanical and

zoological features. Yāqūt also includes information he collected during his trips from different sources such as writers, merchants, travellers and acquaintances. *Mu'djam al-Buldān* also includes information about prominent figures besides more than five thousand lines of poetry as well as information about ethnology and folklore literature. Arranged in alphabetical order, *Mu'djam* attempts to give the exact spelling and pronunciation of the place names, supported by examples from Arabic poetry, and followed by a historical account which illuminates the customs and traditions of each one of these places. The major locations, myths, legends and wonders associated with every place listed in the *Mu'djam* are introduced in few lines or several pages according to their significance. The *Mu'djam al-Buldān* survives in the manuscript Montserrat, Biblioteca del Monasterio, ms. Or. 85-90), covering volumes I-V and the index. Two shortened versions can be found in the Leeds, UL, Oriental Manuscript Collection, mss 278 and 262.

His other major work is the *Mu'djam al-udabā* (Dictionary of writers or learned men), which in alphabetical order (but not always) covers the lives of important personalities (historians, men of letters, grammarians and others) of the author's own lifetime did not completely survive.

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HASAN AL-NABOODAH

#### Ynglis Chronicle

[Ane Tractat of a Part of the Yngliss Cronickle]

ca 1485-1500. Scotland. A short chronicle in Scots English prose, found in Edinburgh, NLS, ms. 16500 (Asloan manuscript, ca 1513-25) intended to show the *ewill & cursit governance* of the English. Sources include → Bower's *Scotichronicon* and probably the English → *Prose Brut*. It presents brief, biased coverage of events from legendary settlements of Britain by Albine and Brutus until the 18th year of Henry VI (1440). Like

the → *Scottis Originale*, it maintains that English kings after Henry II are descended from the devil, but Henry VI, one of the few English kings who had no designs on Scotland, was ■ *gud man*. It was thus written after Henry's death in 1471, and since it insults Owen Tudor, the grandfather of Henry VII, by referring to him as a *sqwyer of Walis of law blud*, it can be dated after the accession of Henry VII in 1485. Its fictitious account of Wallace invading England as far south as St. Albans appears to be drawn from → Blind Harry's *Wallace* (1476-78).

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EDWARD DONALD KENNEDY

#### Yngsta Rimkrönikan (Younger Rhymed Chronicle)

16th century. Sweden. A chronicle in Swedish, dating from the very end of the Middle Ages. It contains narrative material gathered from all the great chronicles from → *Erikskrönikan* to → *Sturekrönikan*, and a new continuation up to 1520. These texts were provided with a new prologue and recast in a first person narrative form, a device borrowed from → *Lilla rimkrönikan*. In the oldest preserved manuscript (Linköping, Stadsbibliotek, cod. H 130), it is called *Cronica Swecie*.

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Text: G.E. KLEMMING, *Svenska medeltidens rimkrönikor*, 3, 1867-8, 191-236.

OLLE FERM

#### Yoseph ben Gurion

10th century. Italy. "Yoseph ben Gurion ha-Cohen" is in fact an erroneous form of the name of the first-century Yoseph ben Mattithiah ha-Cohen (i.e., Flavius → Josephus), whom the anonymous Jewish author of the so-called *Sefer Yosippon* claimed to be translating. The title page of the *editio princeps* (Mantua, ca 1480) entitled the book "Sefer ben Gurion." It is also described

there as "History of Jerusalem" (Mantua edition, p. 133a). Solomon ben Samuel (14th century) mentioned it as "History of the Second Temple."

The *Sefer Yosippon* provides a history of the Jews from the Babylonian exile to the destruction of the second Temple and the fall of Masada in 73 CE, with historical depictions of other peoples. The book was seen as an independent work of Josephus until modern research demonstrated that it is in fact ■ medieval Hebrew adaptation of an earlier Latin manuscript that included the first sixteen chapters of Josephus' *Jewish Antiquities* and a fourth-century Latin version of his *Jewish War* (see → Hegešippus). Additional Latin chronicles and Apocryphal translations also served the medieval *Yosippon*.

→ Ibn Hazm (d. 1063), provides the earliest known citation of the ascription of *Sefer Yosippon* to "Ben Gurion". This pseudoepigraphic ascription was reinforced by the longer edition of *Sefer Yosippon* (perhaps 12th century, revised by Yudah Leon ben Moses Mosonic in the 14th century). It states: "I, Yoseph ben Gurion ha-Cohen wrote it for Israel". Medieval copyists and compilers either missed or overlooked references to Yoseph ben Gurion in the third person and, especially, to the author's biographical statement which survived in the Rothschild manuscript (Jerusalem, Israel Museum, 180/51/12, olim Rothschild 24, 14th century) that he "copied and wrote from the book of Yoseph ben Gurion ha-Cohen in the year 885 to the destruction of the Temple" (i.e., 953). This proclamation, as well as subtle references to contemporary historical events, clearly places the anonymous author of *Sefer Yosippon* in the 10th century.

The author was an intellectual Jew, living in the southern Italian province of the Byzantine Empire, as his accurate geographical information indicates. His culture was western European rather than that of the east Greek. Linguistic characteristics of the book clearly demonstrate that his languages, besides Hebrew, were Italian and Latin. Influenced by the cultural renaissance of his time, the author took upon himself the endeavor of relaying Flavius' history in Hebrew. But the book is more than a translation of the Hegešippus. The author's many additions and subliminal comments open a window into his cultural world.

Medieval Jewish, Christian, and Muslim scholars viewed the book as an important historical source. Gershom of Mainz (Meor ha-Golah),

→ Abraham ibn Daud, Nahmanides, Reymondus Martinius, Robert of Cricklade (abbot of Frideswide), Ibn Hazm, and → Ibn Khaldun are only a few examples. There are at least nineteen manuscripts, the oldest being, Jerusalem, Jewish National and University Library, Ms. Heb. 28° 4120 (dated 1282).

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Text: D. FLUSSER, *Sefer Yosippon*, 1980.

SHMUEL SHEPKARU

#### Yoseph ben Tzaddiq of Arevalo

ca 1417-87. Castile (Iberia). A Jewish scholar who lived in Arévalo (Ávila). Author of a book on *halakha* and *minhagim* entitled *Zekher Tzaddiq* (also named *Qitzur Zekher Tzaddiq*, Compendium of the Memory of the Righteous), written between 1467 and 1487 in fifty chapters (*she'arim*).

The last chapter of this book is a chronicle of the history of the Jews from Creation to the year 1487 (see also → Jewish chronicle tradition). Its main focus is the *Shalsholet ha-Qabbalah*, or the chain of scholarly tradition from generation to generation, and from teacher to student. Yoseph provides valuable information about the works of important Jewish scholars. However, he also amalgamates some details of general history into his account; about the reign of Spanish kings starting with Ferdinand I of León and Castile (1017-65), then Ferdinand III (1199-1252), and advances of the *Reconquista* in 1136 and 1148. Resuming his account of the transmission of scholarship, he mentions the reign of Alfonso X the Wise (1221-84) and all the kings of Spain and Portugal from then until his own time. After a mention of the expulsion of the Jews from France in 1306, he describes the persecution in Spain in 1391, and the fall of Constantinople in 1453. The chronicle ends with a detailed narrative on the reign of Ferdinand of Aragon (1452-1516) and Isabel of Castile (1451-1504) till the conquest of Malaga in 1487. Among the many important scholarly works he also refers to → Menahem ben Aaron ibn Zerah.

There are several opinions about the relationship of this chronicle to the *Sefer ha-Yuhasin* of Abraham → Zakuto. It has also been postulated that → Abraham ben Solomon of Torrutiel intended to continue Yoseph's chronicle, or perhaps that they used the same source.

Manuscripts are: Oxford, Bodleian, Opp. Add. Qu. 133 (16th century); London, BL, add. 19785 (18th century).

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Literature: M.J. CANO PÉREZ, "Antisemitism in the Hispanic-Hebrew Tradition: its reflection in the mediaeval Jewish 'chronicles'", in F. Gál & J. Pusová, *Europe at the Close of the 20th Century*, 1994, 53–96.

EVA HAVERKAMP

### Yovhannēs Drasxanakert'ī

[Yovhannēs V Kat'olikos; John Catholicus]

ca 850–925. Armenia. Kat'olikos of the Armenian Church from 897. Author of a *Patmut'iwñ Hayoc'* (History of the Armenians) from Creation to 923/24. For the first part, up to the time of the Arab domination, Yovhannēs drew primarily on the Bible, an Armenian translation of → Hippolytus of Rome, hagiographies, the *Girk' Thtoc'* (Book of Letters), and earlier Armenian histories including those of → Agat'angelos, → P'awstos Buzand (indirectly), → Sebēos, and most notably → Movsēs Xorenac'ī. Yovhannēs is the first Armenian author to explicitly name Xorenac'ī the historian. The majority of his information from the seventh century to the ninth seems to derive from a lost list of biographies of Armenian kat'olikoi and the lost history of Šapuh Bagratuni.

The majority of the history, comprising roughly two-thirds of the text, is drawn from Yovhannēs' own experience as kat'olikos. He presided over the Armenian church at a turbulent and fractious time in Armenian history, and came to be regarded by both the Byzantine and Muslim rulers as the single spokesman for the Caucasian Christian lands. As a result, his job was primarily one of diplomacy and negotiation; firstly to halt the constant warfare between the rival Armenian princes and kings, and secondly to preserve the peace with Byzantium and the neighboring Muslim emirs. Within his *History* he preserves a few items of his own correspondence with figures

such as the Byzantine emperor → Konstantinos VII Porphyrogennitos and the patriarch Nicholas Mystikos; the *Letters* of Nicholas also include a letter to Yovhannēs, and another written on the occasion of his death.

Given Yovhannēs' deep involvement with the political and diplomatic events of his time, his *History* is indispensable for the late 9th and early 10th centuries; it is also valuable for its use (and thereby preservation) of large parts of the *Lost List of Kat'olikoi* and the *History* of Šapuh Bagratuni. The history survives in over five manuscripts, and has never received a full critical edition, although it is thought that the surviving manuscripts were copied from a single exemplar. The oldest extant manuscript, Yerevan, Maštoc' Matenadaran, ms. 1896, dates from 1689 and also contains one of the most important copies of the *Chronicle* of → Matt'ēos Urhayec'ī.

### Bibliography

Text: M. EMIN, *Patmut'iwñ Hayoc'*, 1853, repr. 1980. K. MAKSODIAN, *Yovhannēs Drasxanakert'ī. History of Armenia*, 1987 [translation].

TARA L. ANDREWS

### al-Yūnīnī

[Qutb al-Dīn 'Abū al-Faṭḥ Mūsā ibn Muḥammad ibn 'Aḥmad ibn 'Abd Allāh al-Yūnīnī]

640–726 AH (1242–1326 AD). Syria. Historian and Ḥanbalī. Author of the *Dhayl Mir'āt al-zamān* (Supplement [→ Dhayl] to the "Mirror of Time" [by Sibṭ Ibn al-Jawzī]). A native of Damascus, Al-Yūnīnī was born into a scholarly family from the town Yūnīn in the region of Ba'labbak (Lebanon), where he later died. He travelled several times to Egypt, where he became more familiar with the *hadīth*. During his travels he collected material about his contemporaries which was later incorporated into his work.

In fact the work falls into two different parts. The first part until 1256 is based on his own sources which he collected during his travels while the second part is based on the work of → Sibṭ ibn al-Jawzī. The work is structured chronologically and each year contains a list of the sovereigns and the related events and obituaries. Further sources are for example: Ibn Khallikān, regional

histories and other documents of official and judicial character.

Guo reconstructed the manuscript families and lists twenty-three different manuscripts, including Oxford, Bodleian, Pococke 132; Istanbul, Topkapı sarayı müzesi, Ahmet III 2907, fol. 2,3,4,5; Istanbul, Süleymaniye Kütüphanesi, Aya-sofya 3146 and 3199.

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Text: L. GUO, *The middle Bahri Mamluks in medieval Syrian historiography: the years 1297–1302 in the Dhayl Mir'āt al-zamān attributed to Qutb al-Dīn Mūsā al-Yūnīnī*, diss, Yale 1994 [with translation]. A. MELKONIAN, *Die Jahre 1287–1291 in der Chronik al-Yūnīnīs*, diss, Freiburg 1975 [partial, with German translation].

Literature: L. GUO, *Early Mamluk Syrian historiography. Al-Yūnīnī's Dhayl Mir'āt al-zamān*, 1998. F. ROSENTHAL, *A history of Muslim historiography*, 1968.

HEIDI R. KRAUSS-SÁNCHEZ

### Yūsāb al-Muḥabarak of Fūwah

d. 1257/71. Egypt. Monk and bishop in the Nile delta. Putative author of an untitled Arabic history of the patriarchs of the Coptic church. Few details of his life are known; he was a monk at Wādī al-Narūn before becoming bishop in the western Delta district of Fūwah ca 1238. His sobriquet (evidently not, as sometimes implied, that of his father: see MOAWAD) was *al-muḥabarak* (the Misshapen).

The work of history usually ascribed to him resembles the better-known → *History of the Patriarchs of Alexandria* in miniature; in fact, the two works have a complex and incompletely understood relationship. Like the *History of the Patriarchs*, Yūsāb's work is organized as a series of biographies, covering a spectrum of events affecting the Coptic church from the time of St. Mark. However, S. MOAWAD has recently argued that this work cannot be attributed securely to Yūsāb, as the manuscript does not name him as such, often refers to him in the third person, and ignores events in which he is known to have participated. MOAWAD shows that parts of the work are transcribed from the *History of the Patriarchs*, others are redactions of the *History of the Patriarchs*, and only a small part represents material entirely absent from it. Only one manuscript

of this work, Wādī al-Narūn, Monastery of the Syrians, Mayāmir 258, survives, attesting to its limited circulation. A more accessible copy exists (Cairo, Coptic Museum, EG-C Hist. 517). The text includes continuations to 1718.

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Text: S. AL-SURYĀNĪ & N. KĀMIL, *Tārīkh al-ābā' al-bā'rika*, ca 1987.

Literature: J. DEN HEIJER, "Coptic Historiography in the Fāṭimid, Ayyūbid, and Mamlūk Periods", *Medieval Encounters*, 2:1 (1996), 67–98. S. MOAWAD, "Zur Originalität der Yūsāb von Fūwah zugeschriebenen Patriarchengeschichte", *Le Muséon*, 119 (2006), 255–70.

LUKE YARBROUGH

### Yves of St. Denis

fl. 1314–19. France. According to the dedicatory letter by Gilles de Pontoise, Abbot of Saint-Denis, the *Vita et miracula sancti Dyonisii* was composed by Yves, a monk of that abbey. The work was commissioned by King Philippe le Bel (r. 1285–1314) and presented to his son Philippe V (r. 1316–22) probably between 1317 and 1319. In the presentation copy ■ French translation was added to the original Latin text.

The first two books treat the life, writings, and passion of Denis and his companions, Rusticus and Eleutherius. Based on a variety of sources both narrative and documentary, the third portion relates the miracles wrought by St. Denis for or through the kings of France. Here Yves recounts, often with ■ distinctly didactic thrust, many episodes from the history of the French, beginning with their Trojan origins and continuing through the reign of Philippe V. Dagobert I was given particular attention because of his discovery of the remains of St. Denis and his companions and his construction in their honour of a great church believed to have been consecrated by Jesus himself. The author added genealogical diagrams to support his arguments for continuity through female descent among the Merovingian, Carolingian and Capetian dynasties that had ruled France.

The richly illustrated presentation copy survives as Paris, BnF, fr. 2090–92 (books I and II) and Paris, BnF, lat. 13836 (book III, truncated at the beginning). Paris, BnF, lat. 5286, a copy originally kept at the abbey, contains the entire



work, with similar illustrations in grisaille. An early 14th-century copy of book III exists in Berlin, SB, ms. theol. lat. fol. 53, and a 15th-century copy in Vatican, BAV, regin. lat. 695.

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*bibliothèques*, 21/2, 1865, 249–65. C. LACAZE, *The "Vie de St. Denis" Manuscript* (Paris, Bibliothèque Nationale, Ms. fr. 2090–2092), 1979. C. LOGEMANN, "Heilsräume-Lebensräume: Vom Martyrium des heiligen Dionysius und einem paradiesischen Paris (Paris, BN, Ms. fr. 2090–92, Ms. lat. 13836)", *Marburger Jahrbuch für Kunstwissenschaft*, 30 (2003), 53–91. *RepFont* 11, 513f.

ELIZABETH A.R. BROWN  
MARIGOLD ANNE NORBYE

## Z

### Zacharias scholasticus [Zachariah Rhetor, of Mytilene]

ca 465/6–post 536 AD. Byzantium. Born under the reign of emperor Leo I. in Maiuma near Gaza, Zacharias was educated in rhetoric and law in Alexandria and Berytus (Beirut) before he moved to Constantinople to practice as a lawyer. Drawn to the ascetic life he developed an interest in theology and was appointed bishop of Mytilene. He took part in the Council of Constantinople in 536 and died some time between that year and 553, when a successor is attested for the see of Mytilene.

Zacharias is the author of an important work in Greek on church history, and also biographies, including a *Life of Peter the Iberian* and a *Life of Severus of Antioch*, the latter being the most important source for Zacharias' own life, and polemical works including the *Syntagma adversus Manichaeos* and a dialogue with the Neoplatonist philosopher Ammonius on the eternity of the universe. The *Church History* (ἐκκλησιαστικὴ ἱστορία) is now only extant in a few fragments in → Evagrius' *Church History* and in a Syriac epitome.

The Syriac version was written around 569 by an unknown Amidan monk from Northern Mesopotamia sometimes known as Pseudo-Zachariah, and includes a continuation of the text to that date. The surviving text is a mixture of various documents and chronological and hagiographical material, using dating mainly according to the Seleucid era. The work runs from creation, but deals mainly with the period after 450. It is subdivided into 12 books with chapters in more or less chronological order. It gives a detailed and nuanced account of the process of separation between the Chalcedonians (ultimately the Byzantine Orthodox) and the Miaphysites (ultimately the Syrian Orthodox and Copts). Many sources are used, including → Eusebius, → Ioannes Malalas, a patriarchal list and a *Chronicon* for the regnal years. It also contains many original docu-

ments. It was used by later chroniclers, notably → Michael the Great. The Syriac text survives in some very old manuscripts including London, BL, Add. 17202 (ca 600, the oldest); BL, Add. 12154 (ca 800), and Vatican, BAV, Syr. 145 (9th century).

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JAN VAN GINKEL  
JOSEF LÖSSL

### Zakuto, Abraham [Abraham ben Samuel Zakut]

1452–ca 1515. Castile (Iberia). Jewish astronomer at the university of Salamanca and the courts of Joao II and Manuel I. Author of *Sefer ha-Yuhasin* (The Book of Genealogies), written in Hebrew and completed in Tunis in 1504.

The first five chapters form a traditional Jewish successor chronicle, written in Hebrew prose, that charts the development of the Oral Law through the successive generations of rabbinic scholars, from the creation of the world until Zakuto's days. In order to vindicate his endeavour, Zakuto explicitly refuted Maimonides, who had rejected

the value of rabbinic genealogies for halachic discourse. Chapter six, to which Zakuto prefaced a separate introduction, offers a concise "history of the nations of the world". Based on contemporary Spanish *crónicas*, it lists various kings and wars, monsters and catastrophes, besides briefly mentioning the achievements of Avicenna, Averroes and Guido of Arezzo. Whereas the first five chapters constitute a historical reference work for Talmud study, this final chapter serves a wider aim: to supply the Jewish reader with a Jewish "world history", in order to fortify his faith and to better equip him for engaging in religious disputation.

By amalgamating the two genres, *Sefer Yuhasin* is a clear exponent of the post-expulsion effort to present and preserve the Jewish continuum and place it in a broader perspective. On occasion Zakuto comments upon his methodology, for example when explaining his title as a tribute to the rabbinic conception of historiography, or when commenting on his sources. While his chapters on the *tannaim* and *amoraim* are based on his own reading of rabbinic literature, the chapters on medieval authorities owe much to → Abraham ibn Daud's *Sefer ha-Qabbalah* (1261). For recent data, he had consulted the same source as → Yoseph ben Tzaddiq in *Zekher Tzaddiq* (The Memory of the Just). This section further contains a few personal reflections on the recent persecutions, including a short autobiographical note on Zakuto's escape to Tunis.

Besides a few excerpts, fifteen complete manuscripts are known, seven of which date from the 19th century. The book was first printed in Constantinople in 1566; the 1580/81 Kraków edition includes annotations by Moses Isserles.

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IRENE ZWIEP

#### Zayner, Andreas

ca 1450–post 1509. Germany. Born in Lauingen on the Danube, scribe to the town of Ingolstadt from 1491 to 1509, several times official envoy of the town council. Author of a High German

*Chronik des Landshuter Erbfolgekriegs* (Chronicle of the Landshut War of Succession). Written in prose in 1505/06, it was originally entitled *Buch der cronicken und seltzamen und unerhorlichen geschichten im loblichen hawss Bairn* (Book of chronicles and peculiar and unheard-of incidents which occurred in the renowned house of Bavaria). It relates the events of the war of succession following the death of Duke George the Rich of Bavaria-Landshut, which raged from 1503 to 1505 between his son-in-law Count Palatine Rupprecht and the Dukes of Bavaria-Munich Albrecht IV and Wolfgang, focussing in detail on the outset of the conflict and clearly sympathizing with the party of the dukes of Upper Bavaria. As an official record of the Ingolstadt town council it incorporates excerpts from several official documents, thus making Zayner's chronicle an important source for the understanding of one of the bloodiest succession conflicts in Early Modern history. There are two manuscripts: Munich, cgm 1598 (pre-1505) and Berlin, SB, mfg 478 (early 16th century). There is no modern edition.

#### Bibliography

Literature: H. ULMSCHNEIDER, *VL*<sup>2</sup> 10.

MARTIN PRZYBILSKI

#### Zerbster Ratschronik (Chronicle of the Zerbst Town Council)

commissioned 1451. Germany. This Low German prose chronicle was written by an anonymous scribe, possibly the town clerk Nicolaus Jodeke, at the request of the town council. In 120 manuscript pages it charts the history of Zerbst, near Magdeburg, from 1259 to 1445. The first century is covered cursorily, recording documents granting trading prerogatives to the city, which are cited by *incipit* and briefly described. The bulk of the chronicle is a narrative account of the town's struggles to assert its prerogatives from the late 14th century onwards. There is a detailed and sympathetic account of the activities of the mayor Peter Becker, who represented the town against the Dukes of Anhalt, whence the work has also been called *Beckers Chronik*. The purpose of the *Ratschronik* was to provide a pool of information from which the interests of the town could be defended. A docket warns that it is only to be

shown to trusted collaborators: *sal nyemant lesen, er sie denn met eyden der stadt verwandt!* (no one shall read it unless he is bound to the town by oath!). The vellum autograph survived in the Zerbster Stadtarchiv (olim III, 1) until ca 1945.

See also: → *Görlitzer Ratsannalen*, → *Landshuter Ratschronik*, → *Lübecker Ratschronik* and → *Münchner Ratsprotokolle*.

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Literature: F. KREISSLER, "Peter Becker", in W. Freitag, *Mitteldeutsche Lebensbilder*, 2002, 137–56. G. DUNPHY, *VL*<sup>2</sup> 10. *RepFont* 9, 432.

GRAEME DUNPHY

#### Zink, Burkhard

1396–1474/75. Germany. Author of a chronicle of the city of Augsburg in German, covering the years 1368–1468. Burkhard Zink was born in Memmingen, but lived and died in Augsburg. His first-person autobiography, which forms Book III of his chronicle, includes a rather free-flowing description of his youthful travels, his arrival in Augsburg, his first marriage in 1420, his becoming a naturalized citizen in 1440, and his growing prosperity, but also a more formal account in chronological order beginning with the death of his mother in 1401, listing important dates of births and deaths of family members, his many marriages and his 18 children, and his various houses. Short notes included in Book IV give further autobiographical data. Zink provides information about schooling, marriage, and family events from a perspective seldom encountered in the late Middle Ages.

Zink's own history is closely connected with that of Augsburg. He was a teacher, merchant, pay master, tax collector, grain evaluator, inspector of weights and measures, city councillor, and city chronicler. He served as paymaster during the war against Friedrich von Zollern in 1422, operated as a courier for frequent trade missions to Venice, Rhodes, Crete, and to the Steiermark (Styria) and southern German cities. He took an active part in the affairs of his masters, including Peter Egen (Peter von Argon) and Hans Meuting and eventually became a member of the Meuting trading company as an independent merchant. His chronicle is written from the point of view of a lowly merchant, who through his own

ambition and intelligence, and his positions in finance and management, gained entrance to the highest levels of city leadership. His perspective reflects his special knowledge and experience as a travelling merchant; thus he often quotes prices of food, grain, property, wool and cotton, and currencies.

Zink carefully notes the arrival of each new bishop (all were from outside Augsburg), names each city mayor, as well as many of the nobility and the city fathers. He reports in detail the intricacies of city politics, the delicate relationships among the various guilds, between the bishops and the clergy and neighboring lords, even between city and empire. In addition he describes the Hussite campaigns, some events quite far removed from Augsburg such as unrest in Vienna and Switzerland, and affairs of the emperor and empire. While he is concerned with the activities of the empire, he identifies most closely with the city of Augsburg and reports from his own experience, not from official documents.

Zink's chronicle, written between 1450 and 1468, is divided into four chapters, or books in FRENSDORFF's edition. These books contain some overlapping material, with in particular Books II, III and IV covering the same years and occasionally the same events from slightly different perspectives. Book I: 1368–97, covers events from the establishment of the guild constitution to tax riots of 1397, and is copied from the → *Chronik der Stadt Augsburg von 1368–1406*. Book II: 1401–66, covers activities and local events, and is partially copied from an earlier source, but is also written from Zink's own experience and oral tradition, sometimes in the first person. Book III: Zink's autobiography, from his mother's death in 1401 (when he was four) to 1462, is written in the first person. Book IV: 1416–68, is written from Zink's own experience and involvement, sometimes in the first person.

There are three extant 16th-century paper manuscripts of Zink's chronicle: [A] Augsburg, StA, (formerly No. 6 in the collection of Paulus Hector Mair) now *Chronikhandschrift*, No. 1; [a] Augsburg, Staats- und Stadtbibliothek 2° cod. Aug. 33; [B] Munich, BSB, cgm. 2038, a copy of [A]; and the recently discovered Graz, Zentralbibliothek der Wiener Franziskanerprovinz, A 67/35. The edition by FRENSDORFF is based on [A].

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STEPHANIE CAIN VAN D'ELDEN

## Zonaras, Ioannes

12th century. Byzantium. Author of the Ἐπιτομή Ἱστορίας (selection of history), a universal chronicle to 1118 in Greek prose. Zonaras quite probably belonged to the sphere of scholars around the porphyrogenete princess and historian → Anna Komnene and perhaps it was for this reason that he became a monk on the island of Saint Glykeria of Propontis when Ioannes II Comnenus (1118–43) ascended to the throne. It was there on the island, as he himself informs us, that he authored his three-volume chronicle. It is thought that the writing of his history was completed before the death of Emperor Ioannes II Comnenus (1143). Zonaras himself probably died in 1150. In his history, he endeavored to include the most important events from the beginning of the world until the death of Emperor Alexios I Comnenus (1081–1118).

The language he utilizes is a cross between the archaic and demotic languages of his time. Though he expressed his discontent with the lack of books within the confinement of his living space, he apparently had a number of sources

at his disposal, which he used, sometimes with a critical perspective. But in large parts he only copied the text of → Ioannes Malalas, → Georgios monachos, Ioannes → Skylitzes, Michael → Psellos and others, although he did try to harmonise his material in respect of stylistic and rhetorical evidence. According to KARPOZELOS the work of Ioannes Zonaras is notable for its impartiality, the accuracy of its information, and its independent critical perspective with regards to the sources utilized.

Because of its literary character the text was very familiar in Byzantium and afterwards, as can be seen from the very large number of manuscripts. The most important are: Paris, BnF, gr. 1714 (13th century) and 1715 (*anno* 1289); Vienna, ÖNB, cod. hist. gr. 102 (12th century); London, BL, add. 28828 (14th century), Turin, BNU, cod. B. III. 31 (Pasini 116) (14th century).

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CHRISTOS STAVRAKOS

## Zosimus

early 6th century. Byzantine Empire. The only information about his life is drawn from the most ancient manuscript of his work (Vatican, BAV, vat. graec. 156, 10th–12th century) and from Photios' notice (*Bibliotheca* cod. 98), in which he is defined as *comes* and *exadvocatus fisci*; moreover a precise description of Constantinople in his writing allows us to suppose that he had visited the city, but the circumstances are unknown. From some references in his work and the quo-

tation by → Eustathius of Epiphaneia, we can date his activity during the reign of Anastasius I (491–518). However, all attempts to identify the historian with one of the other homonymous figures of this period have been vain.

Zosimus wrote a history of the Roman empire, in 6 books, from Augustus to 410, entitled *Historia nova* (Ἱστορία νέα). Various points suggest that the work was unfinished, namely (i) the work ends with a not very significant episode (just before the sack of Rome by Alaric), (ii) the sixth book is more neglected, and (iii) Zosimus himself in some passages hints also at events after 410. Only the first book deals with the period until the Tetrarchy (the section about the years 282–305 is lost). The narrative becomes more detailed for the subsequent years: in books 2–4 he deals with the 4th century, and in books 5–6 only with the years 395–410.

As he says in the proem, his aim is to describe the decadence of the empire caused, according to him, by the rejection of paganism; the strange title *Historia nova* (new history) is probably to be interpreted as "history written from a different point of view", i.e. from a pagan perspective in opposition to the contemporary Christian historiography. He is hostile to Constantine and Theodosius I and favourable to Julian, following in this aspect the attitude of → Eunapius of Sardis, his main source for books 2–5, 25. In the following part he uses → Olympiodorus of Thebes. However, the problem of the sources of the first book remains unresolved: for the tales about barbarian invasions it appears partly to derive from → Dexippus, but probably he knew this author only indirectly.

Zosimus is very close to his sources: this is evident from the conflicting attitude towards Stilicho, who is judged critically in the part depending by Eunapius but seen as a positive figure when the model is Olympiodorus, and from the greater importance which the western events take in the last section, drawn from the Theban historian. However, it remains uncertain if he also used other authors for some passages; see for example the *excursus* on the secular games (1, 1–16), which some scholars believe is based on → Phlegon of Tralles. His tale often contains mistakes and inaccuracies; the style is plain but not always clear, and particularly disturbing is his inaccuracy in the use of technical terms and references to civil and military offices. Nevertheless he provides important details on Late Antiquity, and is a key witness for

the reconstruction of the lost works of Eunapius and Olympiodorus.

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LAURA MECELLA

## Zumbach, Johannes

fl. first half of the 15th century. Switzerland. Illuminator and scribe in Lucerne. Like his father Nikolaus, Johannes Zumbach [zum Bach] refers to himself as illuminator (*pictor*) of Lucerne. He also copied two illuminated chess books which are now preserved Zofingen, Stadtbibliothek, cod. pa 31 and Berne, Burgerbibliothek, mss. h. h. X.48.

In 1426/28, Zumbach copied the German law compilation known as the *Schwabenspiegel* together with the → *Konstanzer Weltchronik*, inserting self-contained accounts of historical events relating to the Swiss Confederation and Lucerne in Middle High German prose. He provides the only contemporary report on the conquest of Aargau (1415), independent from Conrad → Justinger. The autograph survives in Lucerne, Zentral- und Hochschulbibliothek, BB ms. 335 fol. Since there is no evidence that Zumbach stood in the service of the council of Lucerne, it has been argued that this work was not an official city chronicle (*amtliche Stadtchronik*). It was, however, continued by an official scribe, Hans → Fründ. Although the passages concerning Swiss history have been edited, Zumbach's chronicle has remained little known by scholars.

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RAINER HUGENER



## Zuqin Chronicle

[Chronicle of Pseudo-Dionysius of Tel Mahre]

after 775. Northern Mesopotamia. A slightly damaged Syriac chronicle from Creation to 775, the *Zuqin Chronicle* was written by a monk of the monastery of Zuqin near Amida, possibly Joshua the Stylite. In 1721 it was falsely attributed to → Dionysius of Tel Mahre on the basis of a comment in → Gregory Bar 'Ebrōyō that the patriarch had written a chronicle, but the *Zuqin Chronicle* itself gives no indication of Dionysius' authorship. The author's purpose is less about recording history than serving his own didactic goals: he is concerned to demonstrate to his readers the catastrophic consequences of sin, and admonishes them to take to heart the lessons of past generations.

*Zuqin* is a universal chronicle, based mostly on ecclesiastical texts, covering events from Creation to its composition, using mainly the Abrahamic and the Seleucid era. The author divides the work into four parts—part I until Constantine the Great, based on → Eusebius of Caesarea, part II until the death of Theodosius II, based on → Socrates scholasticus and a continuation of Eusebius, part III until the death of Justinian, based on → John of Ephesus, and the final part (IV) based on various short chronicles (→ Pseudo-Joshua the Stylite, the *Letter* of Simeon of Beth Arsham on the Himyarite martyrs) and oral sources. The focus of the last part is mainly on Northern Mesopotamia, and in particular on the problematic economic position of the Christians and, at times, others. These problems are often described as part of a struggle between Islam and Christianity.

In addition to the aforementioned sources there are several hagiographical and apocryphal sources such as the *Cave of Treasures*, the *Book of Jubilees*, the *Seven Sleepers*, and the *Plerophoria* of John Rufus. The *Zuqin Chronicle* exists in only one Vatican manuscript of 173 folios, mutilated at the beginning and at the end, six leaves of which were separated and are now in the BL (Vatican, BAV, vat. syr. 162, London, BL, add. 14665). The manuscript may be the autograph; it dates to the 9th century, and 129 folios are a palimpsest. The underlying text appears to be fragments of the Septuagint. Later Syriac authors do not seem to be aware of the existence of this *Chronicle*.

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JAN VAN GINKEL  
MEREDITH RIEDEL

Zürcher Schwabenkriegschronik  
(Zürich chronicle of the Swabian war)

ca 1501/3. Switzerland. High German prose chronicle of the Swabian War, written by an unknown author in Zürich. This anonymous chronicle covers the war of 1499 between Maximilian I of Habsburg and the Swiss confederacy. A continuation deals primarily with the Swiss participation in the wars in Upper Italy to 1502. Both parts were written after 1500 and completed before 21st July 1503. The author shows himself to be a fervent supporter of the French king and correspondingly an opponent of Maximilian and his policy against the Swiss. He views the conflict as a war not against the Habsburgs but against the Holy Roman Empire, a point of view most other contemporary chroniclers vehemently reject. His critical eye on the confederacy's ruling class, which he considered corrupt and unmindful of the needs of the common man, is remarkable. His main source for the events of the Swabian War is the chronicle of Kaspar → Frey, ■ text he may have received by mediation of Frey's close friend the Zürich town clerk Ludwig Ammann. He processes Frey's text in close relation to its wording, but gives a much stronger emphasis on the role of Zürich. Past efforts to identify the author were inconclusive. A new suggestion is the Zürich priest and notary Heinrich Utinger, who worked around 1500 as a Latin translator and notary for the town chancellery, and is known to have bequeathed a chronicle of the war. This tallies with the author's obvious access to the town archive and the theologically styled opening of the prologue.

The chronicle was very popular among Zürich historians of the 16th century, who considered it a reliable source to the events of 1499. It was

used by Gerold → Edlibach, Heinrich Brennwald and Heinrich Bullinger. The chronicle, together with its continuation, survives in two copies of 1532 (Zürich, ZB, A 54/55, No. 5) and of 1560/4 (Frauenfeld, Thurgauische Kantonsbibliothek, Y 149, No. 2 and No. 5). Several copies of the 16th to 18th centuries lack the continuation (Zürich, ZB, A 126, No. 1; Z 605,I; L 435, No. 3c).

See also: → *Acta des TyrolerKriegs*, → *Basler Schwabenkriegschronik*, → *Berner Chronik des Schwabenkriegs*.

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ANDRE GUTMANN

## Zwettler Reimchronik

14th century. Austria. A Middle High German cartulary chronicle in rhyming couplets which exists also in a Latin version in Leonine Hexameters, and in a Latin prose reduction. The Latin text has no title in the literature, but we might call it *Chronicon rhythmicum Zwetlense*.

All three versions stand at the beginning of the *Liber Foundationorum Monasterii Zwetlensis*, also known as the *Bärenhaut* or *Stifterbuch des Klosters Zwettl*, an important cartulary codex containing a collection of documents relevant to the monastery, now Zwettl, Stiftarchiv, manuscript 2/1. The German version fills the first five folios. Fol. 6 then begins with a prologue to the whole codex, and

the Latin verse chronicle follows on fols. 6<sup>r</sup>–7<sup>r</sup>, with the Latin prose version on fols. 7<sup>r</sup>–7<sup>v</sup>. This has led to speculation that the Latin version was intended as an introduction to the codex, and that the German version, which was originally written for a different purpose, was later glued in at the front of the volume.

Of little importance as ■ historical source, the *Reimchronik* is nevertheless highly interesting as a rare example of a cartulary chronicle composed both in the vernacular and in verse. It relates the history of the monastery and of its founding family, the Kunringen, beginning with Markgraf Leupolt's dealings during the difficult times *nah des heiligen chayser hainrihes tôt* (following the holy emperor Henry's death—presumably Henry VI in 1197) and continues to the year 1304. The exact date of composition is uncertain. Abbot Ebro is sometimes considered to be the author, although this is conjecture.

See also → *Annales Zwetlenses*.

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MIRIAM WEBER

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Gascony (France) .....	1533	Grimbergen (Belgium) .....	1279
Gaza (Palestine) .....	1379, 1541	Groenendaal (Belgium) .....	1210, 1226
Gaziantep (Turkey) .....	137	Groningen (Netherlands) .....	575, 638, 1014, 1103, 1248
Gdańsk (Poland) .....	91, 176, 382, 509, 510, 637, 738, 971, 1032, 1047, 1432, 1434, 1491, 1498	Groß-Lichtenau (Germany) .....	1047
Geismar (Germany) .....	693	Grünau (Germany) .....	1161
Geldern (Germany) .....	338	Grünigen (Switzerland) .....	566
Gelibolu (Turkey) .....	201	Guido (Italy) .....	878
Gembloix (Belgium) .....	724, 1358, 1525	Guebwiller (France) .....	1108
Gemert (Netherlands) .....	330	Guérande (France) .....	194
Geneva (Switzerland) .....	190, 949, 1213, 1398, 1451	Gurnitz (Austria) .....	1462
Genoa (Italy) .....	68, 168, 238, 269, 350, 506, 547, 605, 619, 628, 640, 896, 1017, 1039, 1065, 1161, 1176, 1184, 1193, 1326, 1350, 1390, 1470	Gütersloh (Germany) .....	315
		Güttingen (Switzerland) .....	1345
		Guyenne (France) .....	1083
		Guy's Cliffe (England) .....	1300
		Győr (Hungary) .....	356, 755, 978
		Haarlem (Netherlands) .....	448, 923
		Hackington (England) .....	691
		Haddington (Scotland) .....	196
		Hagenau (France) .....	225, 665, 750, 879, 1469
		Hailes (England) .....	67, 373
		Halberstadt (Germany) .....	347, 695, 750, 751, 945, 977

Halidon Hill (England)	216
Halle (Germany)	375, 454, 667
Hallum (Netherlands)	1487
Halych (Ukraine)	518
Hamar (Norway)	1419
Hamburg (Germany)	12, 430, 778, 812, 977, 979, 996, 1423, 1499
Hamelin (Germany)	924, 926
Ham (France)	580
Hamm (Germany)	1021
Hanau (Germany)	538
Hanover (Germany)	689, 1021, 1230
Hard (Austria)	11
Harlington (England)	167
Harran (Turkey)	890
Harréville (France)	420
Harsefeld (Germany)	25, 84
Harzburg (Germany)	721
Hasankeyf (Turkey)	1464
Hasnon (France)	799
Hasselt (Belgium)	1445
Hastings (England)	150, 304, 930, 1495
Hasungen (Germany)	992
Håtuna (Sweden)	583
Havelberg (Germany)	104
Heidelberg (Germany)	181, 226, 263, 571, 683, 745, 1093, 1095, 1154, 1185, 1388, 1436, 1516
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Heilbronn (Germany)	1015
Heiligenkreuz (Austria)	407, 408
Heimbürg (Germany)	768
Heiningen (Germany)	1327
Heisterbach (Germany)	26
Helmstedt (Germany)	25, 266, 343, 717, 750
Helsingør (Germany)	763
Hennebont (France)	914
Hennuyère (Germany)	799
Henryków, Gmina Ziębice (Poland)	1025
Herat (Afghanistan)	1113
Hereford (England)	253, 941, 1130, 1239, 1258, 1426, 1488, 1512
Herentals (Belgium)	1105
Herent (Belgium)	1210
Herford (Germany)	769
Herrieden (Germany)	102
Hersfeld (Germany)	750, 992, 1159, 1307, 1410
Hertfordshire (England)	767
Herzebrock (Germany)	585
Hesbaye (Belgium)	765
Hexham (England)	358, 933, 1276
Hildesheim (Germany)	110, 111, 227, 345, 362, 564, 576, 767, 926, 1013
Hippo Regius (Algeria)	126
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Hjørungavágr (Norway)	944
Hoeilaart (Belgium)	1226
Holme (England)	1383
Holstein (Germany)	778, 1229
Holwierde (Netherlands)	575
Holyhead (Wales)	771
Holyrood (Scotland)	346
Hood (England)	795
Hofíněves (Czechia)	1139
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Horstmar (Germany)	1292
Howden (England)	1290
Hradec Králové (Czechia)	1386
Hradisko (Slovakia)	66
Huésca (Spain)	1466
Huesca (Spain)	417, 1123
Huizinge (Netherlands)	575
Huntingdon (England)	88, 350, 572
Huy (Belgium)	708
Huysburg (Germany)	347
Hyde (England)	819, 1027
Hyères (France)	1318
IJssel (River)	180
IJzendoorn (Netherlands)	436
Ill (River)	665
Imola (Italy)	735, 1255
Inchcolm (Scotland)	196
Incourt (Belgium)	16
Ingolstadt (Germany)	14, 81, 263, 423, 1093, 1423, 1477, 1542
Innsbruck (Austria)	1164, 1384
Ioannina (Greece)	351
Iona (Scotland)	92, 93, 352, 461, 878
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Iria (Spain)	352
Irsee (Germany)	984
Isle of Man (England)	338, 365
Istanbul → Constantinople	
Itzehoe (Germany)	1229
Jaén (Spain)	758, 1196
Jarrow (England)	156, 1072
Jędrzejów (Poland)	955
Jelenia Góra (Poland)	1327
Jerusalem (Israel)	4, 17, 53, 88, 101, 296, 255, 580, 539, 291, 315, 335, 354, 434, 445, 485, 499, 201, 358, 595, 595, 703, 759, 710, 803, 889, 890, 839, 952, 992, 1064, 1242, 1309, 1410, 1316, 1414, 1418, 1452, 1468
Jervaulx (England)	217, 353, 795
Jihlava (Czechia)	610, 1498
Jistebnice (Czechia)	302
Jómsborg (Poland)	944
Jülich (Germany)	1021, 1223
Jumièges (France)	443, 1155, 1511, 1525
Jüterbog (Germany)	170
Kaiserswerth (Germany)	566
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Kamenz (Germany)	721
Kamień Pomorski (Poland)	127, 241, 667
Kampen (Netherlands)	180
Kapelle-op-den-Bos (Belgium)	1105
Karadeniz Ereğli (Turkey)	731
Karakorum (Mongolia)	711, 1514
Karlsruhe (Germany)	879
Karlštejn (Czechia)	144
Kassel (Germany)	571, 926, 992, 1507
Kastl (Germany)	959

Katherinental (Germany)	1108
Kaufbeuren (Germany)	984, 1103
Kavala (Greece)	207
Kedros (Turkey)	961
Kemnath (Germany)	1095
Kempten (Germany)	181
Kenilworth (England)	1394
Kerkrade (Netherlands)	83
Kestergat (Belgium)	908
Khor Virap (Armenia)	1468
Kiel (Germany)	273
Kiev (Ukraine)	820, 1228, 1373
Kilbeggan (Ireland)	60
Kilkenny (Ireland)	355, 476, 1198
Killarney (Ireland)	69
Kingswood (England)	69
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Kirchberg (Germany)	1366
Kirkstall (England)	816, 967
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Klaarkamp (Netherlands)	697, 795
Kleve (Germany)	690, 783, 1021, 1160
Klobuck (Poland)	539
Kłodawa (Poland)	1348
Kłodzko (Poland)	501, 1501
Klosterneuburg (Austria)	89, 211, 407, 967, 1401
Koksijde (Belgium)	162, 208, 228
Kolbacz (Poland)	241
Königsberg (Germany)	1389
Königsfelden (Switzerland)	635, 971
Konstanz (Germany)	147, 173, 321, 502, 535, 738, 745, 762, 767, 780, 975, 984, 1164, 1204, 1277, 1343, 1392, 1435, 1503
Konya (Turkey)	1259
Koper (Slovenia)	503
Korčula (Croatia)	1390
Kotor (Croatia)	1146
Kraków (Poland)	58, 78, 86, 224, 255, 322, 362, 372, 395, 539, 547, 641, 920, 945, 955, 1112, 1138, 1194, 1330, 1348, 1482, 1501, 1520, 1542
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Kujawy (Poland)	322
Kulmbach (Germany)	1095
Kutná Hora (Czechia)	302, 610, 1000
Kwidzyn (Poland)	1080
Lackan (Ireland)	1054
Łąd (Poland)	395
Laer (Germany)	1292
Lagopesole (Italy)	1206
Lambeth (England)	681, 691
Landshut (Germany)	112, 652, 756, 984, 993, 1194, 1311, 1542
Langobardia Minor (Italy)	582
Langres (France)	415
Languedoc (France)	1211
Lanzarote (Spain)	1012
Laon (France)	440, 701, 815, 954, 1002, 1359
L'Aquila (Italy)	107, 221, 293, 447, 514, 631, 988, 1141, 1433, 1483
La Réole (France)	2
Larino (Italy)	1061

La Rioja (Spain)	378, 700
Larnaca (Cyprus)	196
La Rochelle (France)	1145
La Souterraine (France)	889
La Spezia (Italy)	605
Lauingen (Germany)	1542
Lausanne (Switzerland)	485, 1413
Lauterberg (Germany)	667
Laval (France)	1011
Lebrija (Spain)	1138
Lebus (Germany)	904
Lede (Belgium)	268
Legnica (Poland)	182
Leicester (England)	969
Leiden (Netherlands)	128, 597, 789, 923, 952, 1015, 1061, 1103, 1133, 1248, 1535
Leiderdorp (Netherlands)	1488
Leine (River)	111
Leipzig (Germany)	3, 77, 170, 185, 369, 387, 444, 540, 586, 637, 715, 1188, 1334, 1389, 1413, 1457, 1500
Lejre (Denmark)	361
Le Mans (France)	742, 935
Lemgo (Germany)	769
Lemnos (Greece)	1381
Leno (Italy)	214
Leoben (Austria)	103
Leominster (England)	1415
León (Spain)	30, 251, 287, 379, 443, 587, 804, 1049, 1320
Le Puy (France)	1260
Lérída (Spain)	303
Lérins (France)	1319
Lesbos (Greece)	202, 208, 549
Les Dunes (Belgium)	707
Les Vaux-de-Cernay (France)	1211
Leuven (Belgium)	16, 76, 82, 146, 228, 268, 575, 600, 611, 631, 636, 1041, 1210, 1226, 1469, 1504, 1507
Levoča (Slovakia)	685
Levroux (France)	717
Lewes (England)	70, 815
Libourne (France)	1207
Lichfield (England)	1031, 1512
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Lichtensteig (Switzerland)	814, 969
Liège (Belgium)	15, 23, 24, 105, 765, 933, 709, 819, 397, 407, 476, 494, 363, 796, 776, 330, 405, 901, 909, 911, 913, 707, 360, 361, 901, 910, 1068, 1074, 1020, 1043, 1090, 1151, 1203, 1102, 1255, 1268, 1307, 1358, 1312, 1433, 1445
Liesborn (Germany)	1520
Liessies (France)	357
Liffey (River)	1198
Ligny-en-Barrois (France)	1149
Liguria (Italy)	1185
Lille (France)	322, 437, 622, 1402
Limbourg (Belgium)	1445
Limburg an der Lahn (Germany)	571
Limerick (Ireland)	69
Limoges (France)	14, 171, 418, 687, 717, 815, 889
Limousin (France)	171, 684, 687, 717, 799
Lincoln (England)	416, 498, 500, 656, 770, 861

Lincolnshire (England)	143, 404, 1238, 1301, 1429, 1496	Lviv (Ukraine)	539
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Lindisfarne (England)	71, 82, 426, 514, 804, 1404, 1501, 1512	Lynn (England)	245
Lindos (Greece)	1032	Lyon (France)	160, 889, 902, 989, 1138, 1293, 1307, 1318, 1428, 1451
Linlithgow (Scotland)	184	Maastricht (Netherlands)	105, 363, 535, 776, 1359
Linz (Austria)	567, 905	Mâcon (France)	318
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Lisbon (Portugal)	338, 499, 512, 1044	Madrid (Spain)	186, 705, 1200
Lisieux (France)	146, 637, 1513	Maerlant (Belgium)	897
Lismore (Ireland)	69, 352	Magdeburg (Germany)	194, 227, 257, 290, 453, 454, 695, 770, 972, 977, 1058, 1453, 1497, 1532, 1542
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Livorno (Italy)	1319	Mailly-le-Château (France)	933
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Llanblethian (Wales)	1415	Maiuma (Palestine)	1541
Llandeilo (Wales)	449	Majorca (Spain)	303, 417, 421, 542, 616, 907, 1083, 1130, 1215
Llandudno (Wales)	210	Málaga (Spain)	5
Lleida (Spain)	1089	Malatya (Turkey)	732, 1110
Löbau (Austria)	721	Malazgird (Turkey)	1087
Lobbès (Belgium)	125, 626, 776	Malbork (Poland)	1491
Lochen (Austria)	719	Maldon (England)	1024
Loches (France)	330	Malden (England)	1024
Loch Leven (Scotland)	40	Malmesbury, Wiltshire (England)	1511
Lodève (France)	171	Maniago (Italy)	136
Lodi (Italy)	364, 1123	Manisa (Turkey)	594
Lodi Vecchio (Italy)	105	Manorbier (Wales)	687
Loire Valley (France)	378	al-Mansourah (Egypt)	908
Loja (Spain)	826	Manta Lisham (Spain)	832
Loket (Czechia)	431	Mantes (France)	1510
Lomnice (Czechia)	274	Mantua (Italy)	6, 31, 397, 479, 515, 1140, 1222, 1224, 1458, 1536
London (England)	77, 88, 119, 143, 170, 245, 390, 576, 580, 604, 613, 648, 670, 676, 681, 782, 1036, 1042, 1065, 1073, 1177, 1218, 1239, 1285, 1290, 1333, 1355, 1378, 1432, 1445, 1512	Maragheh (Iran)	732
Lorch (Austria)	161, 563	Marburg (Germany)	1506
Lörrach (Germany)	1300	Marche (Italy)	364, 1214
Lorraine (France)	816, 928	Marchiennes (France)	38
Lorsch (Germany)	69, 81, 360, 653	March of Ancona (Italy)	41
Lorvão (Portugal)	79	Marcianopolis (Bulgaria)	598, 617
Lough Key (Ireland)	57, 71	Margam (Wales)	73
Louth (Ireland)	75, 363	Margat (Syria)	6
Lubań (Poland)	721	Maria Saal (Austria)	1462
Lübeck (Germany)	27, 71, 110, 254, 273, 333, 430, 519, 544, 764, 960, 977, 979, 1048, 1136, 1138, 1287, 1304, 1310, 1413, 1499	Maribor (Slovenia)	1506
Lubiąż (Poland)	183, 395, 438, 1476	Marienburg (Germany)	926
Lublin (Poland)	79	Marienburg (Italy)	722
Lucca (Italy)	106, 363, 515, 521, 605, 722, 802, 1122, 1245, 1322, 1352, 1394	Marienburg (Germany)	1047
Lucera (Italy)	803, 1256	Marienburg (Germany)	315
Lucerne (Switzerland)	453, 592, 615, 650, 745, 856, 1161, 1312, 1338, 1340, 1343, 1434, 1526, 1545	Mariëngaarde (Netherlands)	1487
Lueg (Italy)	1350	Mariënhage (Netherlands)	475
Lugo (Spain)	1197	Marienrode (Germany)	767
Lunden (Germany)	812	Mark (England)	667
Lund (Sweden)	72, 413, 1328, 1403	Marseille (France)	422, 477, 658, 679, 687, 1136, 1242, 1319
Lüneburg (Germany)	84, 297, 420, 430, 548, 624, 751, 983, 996, 1051, 1326, 1434, 1499	Marsica (Italy)	1015
Lunel (France)	511	Mary (Turkmenistan)	1535
Luxembourg (Luxembourg)	77, 323, 1469	Maubeuge (France)	713
Luxueil (France)	693	Mazovia (Poland)	1520
		Meaux (France)	216, 227, 738, 1037

Mecca (Saudi Arabia)	179, 824, 839	Morea (Greece)	616
Mechlin (Belgium)	1014, 1505	Morigny (France)	377
Mecklenburg (Germany)	584	Mortegliano (Italy)	876
Medina (Saudi Arabia)	834, 839, 1464	Mortlach (Scotland)	187
Meissen (Germany)	3, 369, 387, 444, 667, 761, 1084, 1159, 1500	Moscow (Russia)	141, 488, 1131, 1157, 1245, 1273, 1372
Melk (Austria)	211, 378	Most (Czechia)	924
Melrose (Scotland)	367	Mosul (Iraq)	572, 823, 839, 1535
Memmingen (Germany)	948, 965, 1519, 1543	Motta di Livenza (Italy)	269
Mengen (Germany)	156	Mount Ararat (Turkey)	952
Menorca (Spain)	1130	Mount Athos (Greece)	222, 1372
Meppen (Germany)	1342	Mount Badon (England/Wales)	706
Merchtem (Belgium)	1105	Mount Etna (Italy)	1111, 1142, 1187
Merseburg (Germany)	333, 343	Mount of Olives (Palestine)	1309
Messina (Italy)	89, 144, 428, 1047, 1142, 1418	Moustier-sur-Sambre (Belgium)	1307
Metz (France)	32, 572, 708, 740, 899, 933, 1190, 1358, 1377, 1418	Mouzon (France)	377
Meuse (France)	378	Moyenmoutier (France)	366, 928, 1278
Middlesex (England)	1253	Mugello (Italy)	1077, 1122
Midi (France)	370, 1145	Mühlendorf (Germany)	103, 736
Miechów (Poland)	74	Mühlhausen (Germany)	945
Milan (Italy)	19, 110, 112, 126, 168, 366, 490, 492, 497, 250, 254, 255, 191, 193, 199, 318, 323, 362, 368, 393, 478, 324, 515, 219, 687, 704, 718, 769, 915, 930, 1082, 1089, 1106, 1122, 1123, 1132, 1133, 1136, 1138, 1184, 1192, 1243, 1251, 1259, 1346, 1364, 1388, 1410, 1436, 1471, 1482	Mulhouse (France)	1434
Mildenfurt (Germany)	111	Multyfarnham (Ireland)	75
Mileto (Italy)	1061	Mumbai (India)	1163
Miletus (Turkey)	782	Münchenbuchsee (Switzerland)	1117
Milevsko (Czechia)	489, 907	Munich (Germany)	388, 651, 961, 967, 984, 1059, 1129, 1350, 1412, 1498
Miličín (Czechia)	729	Münsterberg (Poland)	424
Minden (Germany)	584, 769, 778, 924, 1447	Münstereifel (Germany)	1223
Mirepoix (France)	110	Münster (Germany)	176, 584, 624, 1068, 1292
Mistras (Greece)	874, 1381	Münzenberg (Germany)	570
Modena (Italy)	189, 335, 710, 1199, 1482	Murbach (France)	53, 1098
Modruš (Croatia)	1146	Murcia (Spain)	907, 950, 1288
Mogila (Poland)	395	Muri (Switzerland)	11
Mogilno (Poland)	438	Murten (Switzerland)	267, 1381
Moissac (France)	137, 370, 991	Myrina (Turkey)	19
Molise (Italy)	448, 1061	Mytilene (Greece)	202, 1017, 1541
Mondéjar (Spain)	1168	Nafplion (Greece)	202
Mondoñedo (Spain)	285	Nájera (Spain)	378, 677, 774, 1196
Mondovi (Italy)	310	Namur (Belgium)	713, 806, 1203
Monemvasia (Greece)	203, 374	Namysłów (Poland)	641
Monkwearmouth (England)	156, 1072	Nancy (France)	210, 1116, 1381
Monmouth (Wales)	681	Nantes (France)	312, 378
Monnikhuizen (Netherlands)	566	Naone (Italy)	711
Mons (Belgium)	713, 1496	Naples (Italy)	26, 38, 107, 155, 190, 241, 290, 328, 334, 418, 480, 510, 605, 606, 618, 619, 704, 943, 993, 995, 1047, 1227, 1282, 1417, 1471, 1479
Montalbán (Spain)	251	Narbonne (France)	20, 369, 511
Montalcino (Italy)	546	Narni (Italy)	891
Montauban (France)	265	Naumburg (Germany)	1457
Montecassino (Italy)	34, 38, 372, 415, 734, 805, 890, 1015, 1190, 1205	Naz (Switzerland)	925
Montecatini (Italy)	1134	Nearmt (Romania)	222
Montepulciano (Italy)	1224	Néchin (Belgium)	991
Montferrat (Italy)	1471	Neresheim (Germany)	332, 1172
Montpellier (France)	110, 411, 687, 741, 1436	Nessebar (Bulgaria)	202
Mont-Saint-Geneviève (Belgium)	937	Neufchâtel-en-Bray (France)	728
Mont St Michel (France)	375, 1155, 1286, 1525	Neufmoutier (France)	23
Monza (Italy)	31, 368	Neumünster (Germany)	764, 1109
Moravia (Czechia)	768, 1085	Neuss (Germany)	476, 580, 1058, 1116, 1212, 1505
Morayshire (Scotland)	1027	Neustift (Austria)	925
		Neustria (France)	930, 1026, 1492
		Neville's Cross (England)	700, 1130



New Ross (Ireland)	76	Oldenburg (Germany)	764, 1342, 1520
Nicaea (Turkey)	22, 260, 710, 1149, 1180	Old Sarum (England)	937
Nice (France)	619	Oleśnica (Poland)	183, 424
Nicomedia (Turkey)	990	Oliwa (Poland)	381
Nicopolis (Greece)	357	Olomouc (Czechia)	3, 66, 127, 266, 376, 610, 715, 729, 1127, 1498
Nicosia (Cyprus)	101, 196, 1054	Oltregiogo (Italy)	547
Nidwalden (Switzerland)	450	Øm (Denmark)	602
Niederrhein (Germany)	53, 65, 160, 564, 756, 779	Ommelanden (Netherlands)	1014
Niederhessen (Germany)	584	Opatovice (Czechia)	66, 490, 1139
Niel (Belgium)	1508	Opole (Poland)	183
Nienburg (Germany)	96	Oporto (Portugal)	512
Nieuwlicht (Netherlands)	442	Opperkofen (Germany)	1185
Nigroponte (Greece)	756	Oradea (Romania)	452, 1290
Nijmegen (Netherlands)	436, 796, 1507	Oradea (Romania)	326, 978
Nile delta (Egypt)	1324	Oran (Algeria)	1314
Nineveh (Iraq)	508	Oria (Italy)	21
Ninove (Belgium)	148	Orkney (Scotland)	1170
Nishāpūr (Iran)	152, 830, 963	Orléans (France)	2, 14, 54, 142, 575, 912, 949, 1428
Nivelles (Belgium)	668	Orval (Belgium)	243, 707
Nogent-sous-Coucy (France)	740	Orville (France)	237
Nonantola (Italy)	214	Osina Wielka (Poland)	879
Nordhausen (Germany)	945	Oslo (Norway)	799
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Annales Agrippinenses; Annales Rosenfeldenses; Annales Wormantienses; Arnold of Quedlinburg; Breve chronicon Bremense; Burkhard of Hall; Christian of Mainz; Chronica Bremensis; Chronicon abbatum Altenbergensium; Chronicon episcoporum Verdensium; Chronicon Wormantiense; Chronikalische Aufzeichnungen aus Magdeburg 1487-1488; Chronikalische Aufzeichnungen über die ersten Jahre Erzbischofs Günter von Magdeburg; Chronikalische Aufzeichnungen zur Geschichte der Stadt Halle; Gold, Christian; Halberstädter Privatchronik; Henry of Bernten; Hermann of Lerbeck; Historia archiepiscoporum Bremensium; Kopmann, Michael; Martin of Fulda; Münsterische Chronik 1424-58; Rosia, Heinrich; Seffried of Mutterstadt; Johannes; Straßburger Archivchronik; Tribbe, Heinrich
- CAIN, ANDREW J.** [University of Colorado]  
Gregory of Tours; Hegesippus; Josephus, Titus Flavius; Salvianus of Marseille; Sulpicius Severus; Victor of Tununa; Victor of Vita
- CAREY, STEPHEN MARK** [Georgia State University]  
Mittelniederdeutsche Weltchronik
- CARNS, PAULA MAE** [University of Illinois, Urbana-Champaign]  
Illustration cycles; Illustration formats
- CHRISTYS, ANN** [Independent scholar]  
Chronica Gothorum Pseudoisidoriana; Chronica Naierensis; Chronicle of 754
- CIULLI, ALICE** [Independent Scholar]  
Di Lemmo, Giovanni
- CLARK, JAMES** [University of Bristol]  
Illuminators; Workshops
- CLASSEN, ALBRECHT** [University of Arizona]  
Arnoldi, Heinrich; Bitschin, Peter; Bitschin, Peter; Braunschweigische Reimchronik; Christian von Geren; Chronicon Slavicum; Edlibach, Gerold; Grill, Nikolaus; Groningen, Rainer; Güntzel, Nickel; Johannes Librarius; Lubbe, Jacob; Lubbe, Jacob; Meisterlin, Sigismund; Nederhoff, Johannes; Rötteler Chronik; Soester Chronikalien; Statwech, Johann; Ursprung und Anfang der Stadt Augsburg; Wendisches Cronicon; Wierstraet, Christian
- CLAVUOT, OTTAVIO** [Universität Zürich]  
Biondo, Flavio; Ptolemy of Lucca
- CONDE, JUAN-CARLOS** [Magdalen College, University of Oxford]  
Cartagena, Alonso de; Juan de Flores; Juan Manuel; Pedro de Escavias; Santa María, Pablo de; Valera, Diego de
- CONSTANTINO, STAVROULA** [University of Cyprus]  
Konstantinos VII Porphyrogennitos; Vita Basilii
- COOTE, LESLEY** [University of Hull]  
Genealogical rolls and charts
- CROENEN, GODFRIED** [University of Liverpool]  
Chronique dite de Baudouin d'Avesnes; Froissart illustration cycles; Jean le Bel; Rijmkroniek van de Grimbergsche oorlog
- CZAMAŃSKA, ILONA** [Adam Mickiewicz University of Poznań]  
Chronicon Dubnicense; Chronicon Moldo-Germanicum; Konstantyn of Ostrovica; Letopisețul de la Bistrița; Letopisețul de la Putna I; Letopisețul de la Putna II; Madius de Barbasanis, Michal
- CZARNECKI, ROLAND** [Wrocław University]  
Froben, Johannes



- DALY, KATHLEEN** [The Open University]  
Basin, Thomas; Chronique d'Alençon; Chroniques de la chambre des comptes; Fribois, Noël de; Histoire de País-Bas 1477-92; Le Picart, Jacques; Thomassin, Mathieu; Vraie Cronique d'Escosce
- DAMIAN-GRINT, PETER** [Bodleian Library, University of Oxford]  
Albertucci de' Borselli, Girolamo; Bartolomeo della Pugliola; Batereau, Jean; Bezanis, Albertus de; Bonifacius de Morano; Chronicon abbatiae Fructuariensis; Chronicon Amalphitanum; Chronicon Astense parvum; Chronicon Beneventani monasterii Sanctae Sophiae; Chronicon Bononiense; Chronicon comitum Capuae; Chronicon Cunei; Chronicon ducum et principum Beneventi, Salerni et Capuae et ducum Neapolis; Chronique des comtes d'Eu; Chronique des comtes de Dagsburg et des seigneurs de Baufremont; Chronique en longuedocien tirée du cartulaire de Raymond VII le Jeune, comte de Toulouse; Chronique rimée Parisienne; Chroniques annaux; Chroniques de la Charité; Cobelli, Leone; Cronaca Rampona; Cronaca Varignana; Gazata, Pietro; Gilles le Bel; Giovanni da Bazzano; Goffredo da Bussero; Griffonibus, Matthaues de; Guerinus Placentinus; Guido di Vallechia; Iacobus de Delayto; Iohannes de Mussis; Iohannes de Tullbia; Iohannes Elemosina; Liber de Temporibus; Marliani, Fabrizio; Merlini, Giovanni di Pedrino; Nicolaus of Ferrara; Patricius Ravennas; Petite chronique de Bretagne pendant la Guerre de Cent Ans; Petite chronique de Normandie pendant la Guerre de Cent Ans; Pietro di Mattiolo; Ripalta, Antonio and Alberto da; Ripalta, Pietro da; Sandeus, Felinus; Thadeus Neapolitanus; Vecerius, Conradus
- DANIEL, E. RANDOLPH** [University of Kentucky]  
Agazzari, Giovanni; Angelo da Clareno; Paulinus of Venice; Rolandino of Padua; Salimbene de Adam; Sigoli, Simone
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Justinus of Lippstadt; Witte, Bernhard
- DAVIS, LISA FAGIN** [Independent Scholar]  
Chronique anonyme universelle à la mort de Charles VII
- DE CAPRIO, CHIARA** [University "Federico II" of Naples]  
Cronaca volgare Isidoriana; Giacomo, Notar
- DE CARLOS VILLAMARÍN, HELENA** [Universidade de Santiago de Compostella]  
Hinojosa, Gonzalo de
- DE DOBBELEER, MICHEL** [Universiteit Gent]  
Chronicle of Perejaslav'-Suzdal'; Trinity Chronicle
- DE GRIECK, PIETER-JAN** [Katholieke Universiteit Leuven]  
Anselm of Liège; Chronicon Leodiense de regno Johannis ab Horne; Chronicon Leodiense usque ad annum 1402; Chronicon Leodiense usque ad annum 1402; Chronicon rhythmicum Leodiense; Giles of Orval; Jamsin, Aegidius; Li Muisis, Giles; Mathias de Lewis; Menghers, Cornelius; Reinier of St. Lawrence
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- DECLERCQ, GEORGES** [Vrije Universiteit Brussel]  
Genealogia comitum Flandrensium; Rijmkroniek van Vlaanderen
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Agnellus of Ravenna; Chronicon episcoporum Neapolitanae ecclesiae; Liber pontificalis; Paul the Deacon
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Cantinelli, Pietro; Chronica Danielis de comitibus Angleriae; Chronicon Mediolani appellato el Valison; Chronicon Parmense; Chronicon Placentinum 1154-1284; Chronicon Sublacense; Codagnello, Giovanni; Codagnello, Giovanni; Cronaca senese detta la maggiore; Dandolo, Andrea; Godi, Antonio; Malispini, Ricordano; Sardo, Ranieri
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Beccadelli, Antonio; Beccadelli, Antonio; Boncompagno da Signa; Breve chronicon de rebus Siculis; Erchempert; Facio, Bartolomeo; Ivani, Antonio; Lupus Apulus Protospatharius; Peter of Eboli; Pipino, Francesco; Pontano, Giovanni; Quilichinus Spoletinus
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Galbert of Bruges
- DEPLOIGE, JEROEN** [Universiteit Gent]  
Siegebert of Gembloux
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Gilo of Toucy
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Annales capituli Cracoviensis; Annales Sanctae Crucis Polonici; Apud Stargardenses; Augustine of Stargard; Camminer Chronik; Chronica longa seu magna Polonorum seu Lechitarum; Chronica Poloniae maioris; Conversio Bagoariorum et Carantanorum; Genealogia Cristianitatis illustrium principum dominorum ducum Stettinensium; Janko of Czarnków; Konstantyn of Ostrovica; Parleberg, Johannes
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Molinet, Jean
- DEVRIES, KELLY** [Loyola University Maryland]  
Burton, Thomas; Rishanger, William

- DI VENOSA, ELENA** [Università degli Studi di Milano]  
Bossi, Donato; Cronica di Milano; Gruber, Wenzel; Merula, Giorgio; Rüsck, Ni Claus
- DIAS, ISABEL DE BARROS** [Universidade Aberta-Lisboa ]  
Crónica Geral de Espanha de 1344 - segunda redacção; Crónicas Breves de Santa Cruz de Coimbra; Livros de Linhagens; Pedro Afonso; Versão Galaico-portuguesa da Crónica Geral de Espanha
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Cantatorium Sancti Huberti
- DOBOZY, MARIA** [University of Utah]  
Cronica des koninks Sigmundus zu Ungern
- DOMÍNGUEZ PRIETO, CESAR** [Universidade de Santiago de Compostela]  
Gran conquista de Ultramar
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Castel, Jean; Chartier, Jean; Chronique du règne de Louis XI; Jean Lefèvre de St. Rémy; Ladam, Nicaise; Martial d'Auvergne
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Chronik des Anonymus vom Prälatenkrieg; Döring, Dirk; Floreke, Nikolaus; Lange, Hinrik; Satechronik
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Aachener Chronik; Abbo of Fleury; Acrostics; Adelbert of Heidenheim; Anna von Munzingen; Annales Altahenses; Annales Fuldenses; Annales Garstenses; Annales Lindisfarnenses et Dunelmenses; Annales Sancti Amandi; Annalista Saxo; Annals; Anonymi chronica imperatorum Heinrico V dedicate; Berchtold of Kremsmünster; Bible; Bindino di Cialli da Travale; Brevis Historia S. Iuliani Turonensis; Caesarius of Heisterbach; Cartulary chronicles and legal texts; Chronica anonyma Ordinis Minorum provinciae Saxoniae; Chronica conventus Ordinis Fratrum Minorum prope Isenacum; Chronicle in Montpellier, H 119; Chronicles (terminology); Chronicon de Gestis Normannorum in Francia; Chronicon ecclesiae beatae Mariae de Lochis; Chronicon Magalonense vetus; Chronicon mundi Salisburgense; Chronicon parvum Dresdense; Chronicon regni Johannis de Bavaria; Chronicon S. Martini Turonensis 542-1199; Chronicon Turonense abbreviatum; Chronicon Viennense; Chronicon Waldsassense; Chronology and chronometry; Daniel's dream; Dominican chronicle tradition; Eberhard von Gandersheim; Family chronicles; Filipepi, Simone; Founding Heroes; Franciscan chronicle tradition; Fulgentius, Fabius Planciades; Hemricourt, Jacques de; Honorius Augustodunensis; Jans [der] Enikel; Jean de Stavelot; Kimpelsche Chronik; Lescot, Richard; Marie van Oss; Niederrheinische Reimchronik der Schlacht von Göllheim; Six Ages of the World; Staindl, Johannes; Teutonic Order chronicle tradition; Translatio imperii; Tylich, Johannes; Verse and prose; Williram of Ebersberg; Wintergerst, Erhard; Women chroniclers and chronicles for women; World chronicles; Zerbster Ratschronik
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Chronicon Leodiense usque ad annum 1402; Chronique Tournaisienne; Fau, Simon; Gautier de Tournai; Hemricourt, Jacques de; Heriger of Lobbes; Herman de Tournai; Historiae Tornacenses; Humbert de Pas de Wonck; Jean de Stavelot; Mousquet, Philippe; Reiner of St. James; Rupert of Deutz
- DYMMEL, PIOTR** [Archives National in Lublin]  
Dlugosz, Jan
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Chronicon Elwacense
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al-Razi; Ibn Sa'īd al-Gharnāti; Usama ibn Munqidh
- ECKHARDT, CAROLINE D.** [Pennsylvania State University]  
Beauchamp Pageant; Bristowe Chronicle; Fructus temporum; Hearne's Fragment
- ECKHART, PIA** [Albert-Ludwigs-Universität Freiburg]  
Konstanzer Bischofschronik; Widmer, Beatus
- EDGINGTON, SUSAN B.** [Queen Mary, University of London]  
Albert of Aachen; Crusading chronicles; James of Vitry; Walter the Chancellor
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Annales Erphordenses Fratrum Praedicatorum; Chronica minor Minoritae Erphordensis; Cronica S. Petri Erfordensis moderna; Liber cronicorum sive annalis Erfordensis; Nicolaus of Siegen
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Alpert of Metz; Astronomus
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Æthelweard; Annales Paulini; Annales Sancti Edmundi; Annales Sancti Pauli Londoniensis; Annals of St. Neots; Chronica minor Sancti Benedicti de Hulmo; John of Oxnead; Ralph Niger; Robert of Torigni
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Commynes, Philippe de; La Marche, Olivier de
- FABRIEK, LEO** [Independent Scholar]  
Fasciculus temporum, Veldener version

- FALQUE REY, EMMA** [University of Seville]  
Chronica Adefonsi Imperatoris; Chronicon Iriense; Gesta Roderici Campidocti; Historia Compostellana; Lucas of Tuy
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Bevergern, Arnd
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Chronica Visbyensis; Diarium Vadstenense; Erikskrönikan; Gutasagan; Karlskrönikan; Libellus de Magno Erici rege; Lilla rimkrönikan; Prosaiska Krönikan; Sturekrönikan; Yngsta Rimkrönikan
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Crónica de Veinte Reyes; Crónica General Vulgata; Estoria de Espanna; General estoria
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López de Ayala, Pero
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Gottfried of Viterbo; Rahewin of Freising
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Pérez de Guzmán, Fernán; Sánchez de Arévalo, Rodrigo
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Abraham bar Hiyya of Barcelona
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Álvares, Frei João
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Blind Harry; Chandos Herald; Historia Vitae et Regni Ricardi Secundi; Vita Edwardi secundi
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Chronicon archiepiscoporum Rothomagensium; Chronicon S. Laudi Rotomagensis; Chronique de Rouen; Chronique des abbés de Saint-Ouen de Rouen; Duchesne, Jean; Jean de Noyal; Livre des faits de Jean le Meingre, dit Boucicaut
- FRAIOLI, DEBORAH** [Simmons College]  
Chronique de la Pucelle; Journal du siège d'Orléans; Perceval de Cagny
- FRASSETTO, MICHAEL** [Independent Scholar]  
Adémar of Chabannes; Rodulf Glaber
- FREEMAN, ELIZABETH** [University of Tasmania]  
Aelfred of Rievaulx; Annals of Rievaulx; Ralph of Coggeshall
- FRIEDMAN, JOHN B.** [University of Illinois]  
John de Foxton; Monsters and monstrous races; Radulphus de Marham
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Šalih ibn Yahyā ibn Buhtur
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Crónica de la población de Ávila; Crónica particular de San Fernando
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History of the Kings of Britain
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Favent, Thomas; Whalley Chronicle; Whethamsted, John
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Chronica sive Historia de populo Schildorum
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Carrillo de Huete, Pedro
- GARRIDO VALLS, DAVID** [Independent Scholar]  
Annales Valencians; B. de Canals; Beccadelli, Antonio; Boades, Bernat; Borrellus scolasticus; Boscà, Joan Francesc; Brevis historia monasterii Rivipullensis; Catalan universal chronicles; Chronica Rationalis Civitatis; Chronicon Breve Monasterio Canigonensis; Chronicon Dertusense I; Chronicon Dertusense II; Chronicon Rivipullense I; Chronicon Rivipullense II; Chronicon Rotense I; Chronicon Rotense II; Chronicon S. Victoris Massiliensis; Chronicones Barcinonenses; Chronicones Rivipullenses; Crònica de Sant Pere de les Puel·les; Crònicó de Perpinyà; Crònicó dels fets d'Ultramar; Cròniques de tots los reis d'Aragó; Dalmau de Mur; Descoll, Bernat; Dietari de la Generalitat de Catalunya; Dietari del capellà d'Alfons el Magnànim; Flos mundi; Francisc de Barcelona; Galceran de Tous; Garró, Lluís; Genealogia dels comtes de Barcelona i dels reis d'Aragó; Genealogies de Roda; La fi del comte d'Urgell; Llibre de les solemnitats de Barcelona; Llibre dels reis francs de Gotmar; Manual de Novells Ardits; Marsili, Pere; Memoria comitum et episcoporum Ripacurcensium; Memòries historials de Catalunya; Nicolau, Guillem; Oliba of Ripoll; Omnimoda Historia; Pere d'Arenys; Puigpardines, Berenguer de; Ribera de Perpinyà, Pere; Status Yspanie a principio usque nunc
- GÄRTNER, KURT** [Universität Trier]  
Hagen, Gottfried
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Chronicon Mediani monasterii; Chronicon Vedastinum; Dado of Verdun; Historia monasterii Hasnoniensis; Seher of Chaumousey
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Chronicles of 819 and 846; Chronicon Edessenum; Composite Chronicle of 636/40; Dionysius of Tel Mahre; Elia bar Shinaya; John of Ephesus; John of Phenek; Khuzistan Chronicle; Maronite Chronicle of 663/4; Melkite Chronicle of 641; Pseudo-Joshua the Stylite; Syriac Short Chronicles; Zacharias scholasticus; Zuqnin Chronicle
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Author portraits; Presentation Miniatures
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Academic Chronicle; Ermolin Chronicle; Lvov Chronicle; Nikon Chronicle; Povest' vremennykh let; Pskov Chronicles; Rogozskij Chronicle
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Hebelin, Johannes, of Heimbach; Irenicus, Franciscus; Piscator, Hermannus; Schöfflerlin, Bernhard; Windeck, Eberhard
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Cotton, Bartholomew; Geste de Burch; Reading Annals; Southwark Annals; Winchester Annals; Worcester Annals
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Ethnography; Giovanni da Pian del Carpine; Jordan of Giano; Odorico da Pordenone; Polo, Marco
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Crónica de don Álvaro de Luna; Enriquez del Castillo, Diego; García de Salazar, Lope; García de Santa María, Alvar; Hechos del condestable don Miguel Lucas de Iranzo; Hernando del Pulgar; Martínez de Toledo, Alfonso
- GÓRECKI, PIOTR** [University of California Riverside]  
Liber foundationis claustrae sanctae Mariae Virginis in Henrichov
- GOTZEN, DANIEL** [Eberhard-Karls-Universität Tübingen]  
Albertus monachus; Chronicon Campi S. Mariae; Kölner Weltchronik; Krantz, Albert; Kungstein, Johannes; Nicolai de preliis et occasu ducis Burgundie historia; Nyenhuis, Henrick; Stolle, Konrad; Wimpfeling, Jakob; Wisseler Grafenreihe
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Bracciolini, Giovanni Francesco Poggio
- GRAMSCH, ROBERT** [Friedrich-Schiller-Universität Jena]  
Leonard of Chios; Wolters, Heinrich
- GRANT, LINDY** [University of Reading]  
Récit d'un ménestrel de Reims
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Antoninus of Florence; Chronica de origine civitatis; Cronachetta antica di Firenze; Cronica Fiorentina compilata nel secolo XIII; Cronica volgare di anonimo fiorentino; Diario d'Anonimo Fiorentino; Gesta Florentinorum; Pieri, Paolino; Salviati, Jacopo di Alamanno; Simone [di Bindo] della Tosa; Velluti, Donato
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Ibn al-Dawādārī; Ibn al-Dāya
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Annales capituli Posnaniensis; Annales Poloniae Minoris; Annales Thorunienses; Chronica Polonorum auctoris incerti dicti Dzierzwa; Chronicon Hungarico-Polonicum; Chronicon terrae Prussiae; Descriptio Europae Orientalis; Gesta Ungarorum deperdita; Hartwich of Győr; Kadłubek, Wincenty
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Laurentian Chronicle of 1377; Novgorodian First Chronicle; Resurrection Chronicle; Simeonov Chronicle; St. Sophia First Chronicle; St. Sophia Second Chronicle; Trinity Chronicle; Tver' Chronicle; Typographical Chronicle; Ustjug Chronicle
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Annales Egmondenses; Willelmus Procurator
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Albert of Stade; Annales Lubicensis; Cronica de gestis principum ■ tempore Rudolphi regis usque ad tempora Ludovici imperatoris; Johannes de Pohle
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Acta des Tyrolerkriegs; Basler Schwabenkriegschronik; Berner Chronik des Schwabenkriegs; Frey, Kaspar; Huber, Ulrich; Lenz, Hans; Zürcher Schwabenkriegschronik

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Chronik aus Kaiser Sigmunds Zeit; Chronik der Stadt Augsburg von 1368-1406; Küchlin; Ursprung der Stadt Mainz; Wahraus, Erhard
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Breve chronicon monasterii Stamsensis; Kleine Stamser Chronik; Spies, Johannes
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Arnulf of Milan; Benzo of Alba; Bernold of St. Blasien; Berthold of Reichenau; Bonizo of Sutri; Codagnello, Giovanni; Donizone di Canossa; Lives of Otto of Bamberg; Sicard of Cremona; Thomas of Pavia; Tolosanus
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Albrecht von Bardewik; Braunschweiger Stadtfehde; Rode, Johannes; Rufus-Chronik
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Abraham ben Solomon of Torrutiel; Crescas, Hasdai ben Yudah; David ben Samuel of Estelle; Eleazar bar Yudah ben Kalonymos; Eliezer bar Nathan of Mainz; Ephraim bar Yaqob of Bonn; Isaaq ben Yaqob de Lattes of Perpignan; Jewish chronicle tradition; Mainz Anonymous; Menahem ben Aaron ben Zerah; Menahem ben Solomon ha-Meiri of Perpignan; Salman of St. Goar; Sherira Gaon of Pumbedita; Solomon bar Simson; Yoseph ben Tzaddiq of Arevalo
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Chronicles of Gloucester Abbey; Coventry Chronicle; Eadmer of Canterbury; Gervase of Canterbury; Hugh Sottewain; John of Worcester; Later Winchcombe Annals; Norman annals; Richard of Devizes; Thomas of Marlborough; Winchcombe Chronicle
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Giselbert of Mons
- HENKEL, NIKOLAUS** [Universität Hamburg]  
Schedel, Hartmann
- HENRIQUES, ANTÓNIO CASTRO** [Universidade do Porto]  
Crónica da conquista do Algarve; De expugnatione Scalabis; Narratio de Itinere Navali ad Terram Sanctam
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Annolied; Burchard of Ursperg; Gervase of Tilbury; Michael de Leone; Otto of St. Blasien
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Crónica Latina de los reyes de Castilla
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Estoria del fecho de los godos
- HINTZ, ERNST RALF** [Truman State University]  
Ottokar von Steiermark; Rostocker Chronik
- HIRSCHLER, KONRAD** [School of Oriental and African Studies]  
Dhayl; Ibn al-Adim, Kamāl al-Din 'Umar; Ibn al-Jawzi, 'Abd al-Rahmān; Ibn Wasil, Jamal al-Din Muhammad; Ibn 'Asakir, Thiqat al-Din 'Ali; 'Abū Shāma, Shihāb al-Din 'Abd al-Rahmān
- HODAPP, JULIA** [Universität Konstanz]  
Bughagen, Johannes; Grunau, Simon; Wolters, Heinrich
- HOFFMANN, LARS MARTIN** [Max Planck Institut, Frankfurt]  
Agathias of Myrina; Akropolites, Georgios; Akropolites, Konstantinos; Attalates, Michael; Brachéa Chroniká; Bryennios, Nikephoros; Byzantine historiography; Candidus of Isauria; Chronicle of 811; Chronicle of Ioannina; Chronicle of Monemvasia; Chronicle of the Morea; Chronicle of the Tocco; Chronicon Bruxelense; Chronographicon syntomon; Doukas; Ekloge historion; Ekthesis chronike; Ephraem of Ainus; Glykas, Michael; Gregoras, Nikephoros; Hippolytus of Thebes; Ioannes Laurentius Lydus; Ioannes of Nikiu; Ioannes VI Kantakouzenos; Joel historicus; Kinnamos, Ioannes; Kritoboulos, Michael; Malchus of Philadelphia; Melis-sourgos, Macarios; Niketas Choniates; Pachymeres, Georgios; Patria Constantinoupoleos; Petros Patrikios; Priscus of Panium; Procopius of Caesarea; Pseudo-Symeon; Scriptor incertus de Leone Armenio; Skoutariotes, Theodorus; Sphrantzes, Georgios; Symeon magistros & logothete; Theodosius of Syracuse; Unique Chronicle of Sicily
- HOLLADAY, JOAN A.** [University of Texas]  
Genealogical rolls and charts
- HOLLERSCHWANDNER, CHRISTOPH** [Independent Scholar]  
Secret History of the Mongols
- HOOGVLIET, MARGRIET** [Rijksuniversiteit Groningen]  
Cartography and geographical excursus
- HUGENER, RAINER** [Universität Zürich]  
Fründ, Hans; Gundelfingen, Heinrich von; Herkommen der Schwyzer und Oberhasler; Kiburger, Elogius; Zumbach, Johannes
- IKAS, WOLFGANG-VALENTIN** [Bayerische Staatsbibliothek München]  
Chronica de ducibus Bavariae; Chronica dominorum abbatum huius Tegernseensis monasterii; Heinrich Taube of Selbach; Onvorg, Ulrich; Panholz, Leonhard

- ISRAEL, UWE** [Georg-August-Universität Göttingen]  
Chronica S. Pantaleonis; Fabri, Felix
- JAMME, ARMAND** [Centre National de la Recherche Scientifique]  
Guillaume de la Penne
- JANSE, ANTHEUN** [Universiteit Leiden]  
Annales Sanctae Mariae Ultrajectenses; Beke, Johannes de; Bella Campestris; Catalogus episcoporum Ultrajectorum; Chroniques des pays de Hollande, Zelande et aussy em partie de Haynnau; Chronogrammist; Clerc uten Laghen Landen; Cort Chronijkje van de graaven van Holland; Croniken van den biscopen van Utrecht; Goutsch Cronijxcken; Hollandse Adelskronieken; Kattendijke-kroniek; Kroniek van het St. Nicolaas-klooster te Utrecht
- JASKI, BART** [Universiteit Utrecht]  
Cogad Gáedel re Gallaib; Do fhlaithiusaib Hérenn; Sex Aetates Mundi
- JEZIORSKI, PAWEŁ** [University of Torun]  
Henry of Livonia
- JONES, CHRIS** [University of Canterbury]  
Chronique anonyme finissant en 1356; Chronique dite de St. Magloire; Chronique normande du XIVe siècle; Fragment de l'histoire de Philippe-Auguste roy de France
- JONES, MICHAEL** [University of Nottingham]  
Bouchart, Alain; Chronicon Briocense; Gruel, Guillaume; Le Baud, Pierre; Saint-Pol, Jean de
- JOOS, CLEMENS** [Albert-Ludwigs-Universität Freiburg]  
Chronicon Colmariense; Matthias von Neuenburg; Mennel, Jakob; Sattler, Johann; Sunthaym, Ladislaus; Trithemius, Johannes
- JUBB, MARGARET** [University of Aberdeen]  
Chronique d'Ernoul et de Bernard le Trésorier; Estoires d'Outremer; William of Tyre
- KALIMAKAMOVA, MILLANA** [University of Sofia 'St. Kliment Ohridski']  
Bulgarian Anonymous Chronicle; Bulgarian Apocryphal Chronicle; Bulgarian Chronograph; Bulgarian Short Chronicle; Chronicle of the Priest of Duldja; Imennik na bălgarskite chanove; Konstantin of Preslav; Letopiseč vkratce; Paleja
- KAISER, REINHOLD** [Universität Zürich]  
Chronicon universale anonymi Laudunensis; Chronicon universale usque ad annum 741
- KÄLBLE, MATHIAS** [Sächsische Akademie der Wissenschaften zu Leipzig]  
Chronica Thuringorum; Historia de landgraviis Thuringiae; Nuhn, Johannes; Siegfried of Ballhausen
- KALISZUK, JERZY** [Uniwersytetu Warszawskiego]  
Historia de via Hierosolymis; Marienwerder, Johannes
- KALNING, PAMELA** [Eberhard-Karls-Universität Tübingen]  
Rothe, Johannes
- KAMATH, STEPHANIE VIREECK GIBBS** [University of Massachusetts, Boston]  
Rubrics
- KASCHKE, SÖREN** [Freie Universität Berlin]  
Ado of Vienne; Annales Alamannici; Annales Aquenses; Annales Laureshamenses; Annales Mettenses Priores; Annales qui dicuntur Einhardi; Annales regni Francorum; Annales Vedastini; Chronicon Besuense; Chronicon Laureshamense; Chronicon Laurissense Breve; Chronicon S. Benigni Divionensis; Erchanbert
- KASTRITSIS, DIMITRIS** [University of St. Andrews]  
Ottoman anonymous chronicles
- KAUFMAN, ALEXANDER L.** [Auburn University Montgomery]  
Bever, John; Herryson, John; Merton Annals; Stone, John; Strecche, John
- KELDERS, ANN** [Vrije Universiteit Brussel]  
Flandria generosa
- KELLY, SAMANTHA** [Rutgers State University of New Jersey]  
Chronicon di Santa Maria del Principio
- KENNEDY, EDWARD DONALD** [The University of North Carolina at Chapel Hill]  
A Tretis Compiled out of Diverse Cronicles; Annales Anglosaxonici breves; Annales Cicestrenses; Annales Colecestrenses; Annales Ecclesiae Roffensis; Annals for years 1-594 in Domitian A.xiii; Annals of Burton; Annals of Coggeshall; Annals of Croxden Abbey; Annals of Hailes; Annals of Kingswood; Annals of Lewes; Annals of Plympton; Annals of Sherborne Abbey; Annals of St. Osyth's; Annals of Stanley; Annals of Thorney Abbey; Arthur; Arthurian material; Benet, John; Blacman, John; Brevis cronica Scottorum; Brevis Relatio de Guillelmo Nobilissimo comite Normannorum; Brompton, John; Canterbury Cathedral Chronicle; Chronicle of Battle Abbey I; Chronicle of Battle Abbey II; Chronicle of Huntingdon; Chronicle of Man and the Isles; Chronicle of the Civil Wars of Edward II; Chronicle of the Kings of Alba; Chronicle of the Picts and Scots [Latin]; Chronicle of the Scots and Picts; Chronicle of the See of Lindisfarne; Chronicle of Tintern Abbey; Chronicles of Lanthony Priory; Chronicles of the Scots; Chronicon Aedis Christi; Chronicon Angliae de regnis Henrici IV, Henrici V, Henrici VI; Chronicon Angliae Petroburgense; Chronicon anonymi Cantuariensis; Chronicon de Jervaulx; Chronicon de Origine et Rebus Gestis Britanniae et Angliae; Chronicon Elegiacum; Chronicon Glastenburiense a coronatione R. Gulielme I ad Ann. 1388; Chronicon monasterii de Abingdon

- 1218-1304; *Chronicon monasterii de Hailes*; *Chronicon S. Andreae in Antona Sempentrionalis*; *Chronicon Vilodunense*; *Chronicum Britannicum*; *Chronicum Scotorum*; *Coventry Annals*; *Cronica Buriensis*; *Cronica de origine antiquorum Pictorum*; *Cronica imperfecta*; *Cronica regum Scotorum Trecenti Quatuordecim Annorum*; *De primo Saxonum adventu*; *Dieulacres chronicle 1337-1403*; *Elias of Trickingham*; *Excerpta ex historia Anglorum*; *Genealogical Chronicles in English and Latin*; *Geoffrey of Monmouth*; *Gesta regum Britannie*; *Gesta Scotorum contra Anglicos*; *Gildas*; *Greenwell, John*; *Historia [anonymi] Eduardi Tertii*; *Historia Britonum abbreviata*; *Historia Brittonum*; *Historia compendiosa de regibus Britonum*; *Historia de Sancto Cuthberto*; *Historia fundationis Bellalandae*; *Hyde Annals*; *Illustration cycles*; *Iona Chronicle*; *John of Canterbury*; *John of Fordun*; *John of Wallingford*; *Liber de fundatione cenobii de Waledena*; *Liber extravagans*; *Lichfield Chronicle*; *Lives of Edward the Confessor*; *Mair, John*; *Metrical History of the Kings of England*; *Nomina omnium regum Scotorum*; *Norwich Chronicle*; *Otterbourne, Thomas (1)*; *Otterbourne, Thomas (2)*; *Packington, William*; *Pike, John*; *Pipewell Chronicle*; *Progress of King Edward I in His Invasion of Scotland*; *Prose Brut, Latin*; *Reginald of Wroxham*; *Regnal lists of Scotland*; *Scottis Originale*; *Scottish Chronicle*; *Sex Werkdays and Agis*; *Short Chronicle of 1482*; *St. Andrews Chronicle*; *St. Benet at Holme Annals*; *Walden Annals*; *Waltham Annals*; *Worcester, William*; *Ynglis Chronicle*
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Eschenloer, Peter; Stella, Erasmus; Thommendorf, Wenceslaus
- KLEIN, DOROTHEA** [Christian-Albrechts-Universität zu Kiel]  
Rudolf von Ems; Sentlinger, Heinz
- KNOX, LEZLIE** [Marquette University]  
*Chronica antiqua conventus S. Catharinae de Pisis*
- KOHL, BENJAMIN G.** [Vassar College]  
Andreas de Reduciis de Quero; Aylini, Iohannes, de Maniaco; Barbaro, Giosafat; Barbaro, Niccolò; Benzo of Alessandria; Boccaccio, Giovanni; Cadamosto, Alvise; Caresini, Raffaino; Caroldo, Gian Giacomo; Chinazzo, Daniel; *Chronica Venetiarum*; *Chronicum Estense*; *Chronicum Marchiae Tarvisinae et Lombardiae*; *Contarini, Ambrogio*; *Contarini, Francesco*; *Cortusio, Guglielmo*; *D'Alessio, Nicoletto*; *Dandolo, Enrico*; *Dolfin, Pietro*; *Dolfin, Zorzi*; *Ferreti, Ferretto de'*; *Gatari, Galeazzo and Bartolomeo*; *Gesta magnifica domus carrariensis*; *Giovanni da Nono*; *Giovanni di Conversino, da Ravenna*; *Giustinian, Bernardo*; *Iacopo Piacentino*; *Liber Regiminum Padue*; *Marzagaia da Lavagno*; *Maurisio, Gerardo*; *Morosini, Antonio*; *Mussato, Alberto*; *Navigero, Andrea*; *Petrarca, Francesco*; *Ravagnani, Benintendi de'*; *Sabellico, Marcantonio Coccio*; *Sanudo, Marin Torsello, il Vecchio*; *Sanudo, Marin, il giovane*; *Savonarola, Michele*; *Vergerio, Pier Paolo*
- KOPÁR, LILLA** [The Catholic University of America]  
Thuróczy, János
- KÖSSINGER, NORBERT** [Universität Paderborn]  
*Andechser Chronik*; *Ekkehard IV of St. Gallen*; *Jacob of Soest*; *Königshofen-Justinger-Chronik*; *Magnus of Reichersberg*; *Weichard von Polheim*
- KOTTMANN, CARSTEN** [Eberhard-Karls-Universität Tübingen]  
Beheim, Michel; Bote, Konrad; Heinrich von Hohenlohe; Heinrich von Mügel; Rosenbusch, Hans
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*Augustine of Olomouc*; *Granum catalogi praesulum Moraviae*
- KRAUSS-SÁNCHEZ, HEIDI R.** [Universidad Nacional de Educación a Distancia Madrid]  
al-Baydāwī; al-Dīnawarī; al-Fākhī; al-Kutubī, Ibn Shākir; al-Mas'ūdi; al-Musabbihī; al-Suyūti; al-Tabarī; al-Ya'qūbī; al-Yūnīnī; Bayhaqī; *Crónicas anónimas de Sahagún*; *Firdawsi*; *Hāfiz-i Abrū*; *Ibn Abī al-Dam*; *Ibn al-Faradī*; *Ibn al-'Athīr*; *Ibn Bassām*; *Ibn Hayyān*; *Ibn Hazm*; *Ibn Ishāq*; *Ibn Iyās*; *Ibn Muyassar*; *Ibn Sāhib al-Salāt*; *Ibn Zūbul*; *Ibn 'Abd al-Ḥakam*; *Ibn 'Alqāmā*; *'Abd Allāh Muḥammad ibn al-Khālaf*; *Ibn 'Arabshāh*; *Islamic historiography*; *Martinus de Alpartil*; *Miskawayh*; *Nebrija, Aelius Antonius de*; *Nishāpūrī*; *Nizām ad-Dīn Shāmi*; *Rāwandī*; *Shabānkāra*; *Sharaf al-Dīn 'Alī Yazdī*; *Sibt ibn al-Jawzī*; *Wahb ibn Munabbih*
- KRECKEL, MANUEL** [Universität Konstanz]  
Abū al-Fidā'; Nuwayrī al-'Iskandarānī
- KUJAWINSKI, JAKUB** [Adam Mickiewicz University of Poznań]  
*Annales Beneventani*; *Anonymi Barensis Chronicon*; *Chronicon breve Northmannicum*
- KÜMPER, HIRAM** [University of Bielefeld]  
*Acta Murensia*; *Annales Bareses*; *Annales Praedicatorum Vindobonensium*; *Bartolf of Nangis*; *Beyer, Christoph*; *Borgenī, Caspar*; *Breve chronicon Austriacum 1402-43*; *Breve chronicon Austriae 1359-1396*; *Breve chronicon Austriae 1368-1458*; *Breve chronicon rerum Austriacarum 1415-57*; *Caleffini, Ugo*; *Caoursin, Guilelmus*; *Chronica von vil namhaftigen geschichten*; *Chronicon Ammenslebiense*; *Chronicon ducum Austriae*; *Chronicon rhythmicum Austriacum*; *Chronik der nortelvischen Sassen, der Ditmarschen, Stormarn unde Holsten*; *Chronik der Pseudorektoren der Benediktuskapelle zu Dortmund*; *Ebner, Christine*; *Egher, Heinrich*; *von Kalkar*; *Ertman[n]*; *Ertwin*; *Florenz von Wevelinghoven*; *Flores temporum*; *Fricker, Thūring*; *Gert van der Schūren*; *Gesselen, Konrad*; *Gesta Treverorum*; *Grünenberg, Konrad*; *Heymerick, Arnold*; *Kastorp, Hinrich*; *Katherina von Gebersweiler*; *Kazmair, Jörg*; *Kerkhörde, Reinold*; *Konstanzer Weltchronik*; *Kraus, Johannes*; *Kule, Hinrik*; *Kurtz, Johann*; *Langenbeck, Herman*; *Laudemus*; *Liber Rubeus [rerum Faventinorum]*; *Markward of Fulda*; *Münchner Ratsprotokolle*; *Nicolaus Minorita*; *Noltz, Reinhart*; *Oliver of Paderborn*; *Platterberger-Truchseßsche Weltchronik*; *Quoniam*; *Reimchronik der Bischöfe von Osnabrück*; *Reimchronik des*

- Würzburger Städtekrieges*; *Schiphower, Johannes*; *Serlinger, Johannes*; *Sisterbooks*; *Slecht, Reinbold*; *St. Galler Weltchronik*; *Suho, Albert*; *Teuffenbeck, Heinrich*; *Wilhelm von Velde*
- KUNDERT, URSULA** [Christian-Albrechts-Universität zu Kiel]  
*Holsteinische Reimchronik*; *Königsfeldener Chronik*; *Oberrheinische Chronik*; *Reimchronik der Appenzellerkriege*; *Speyerer Chronik*
- LABORDERIE, OLIVIER DE** [Independent Scholar]  
*Genealogical Chronicles in Anglo-Norman*
- LAMBOGLIA, ROSANNA** [Università degli Studi della Basilicata]  
*Annales Siculi*; *Brevis cronica de et super factis insulae Siciliae*; *Cagnola, Giovan Pietro*; *Cambi, Giovanni*; *Chiabrera, Giovanni*; *Chronica domingorum regni Siciliae*; *Chronicon Siculum 820-1343*; *Cronachetta Sicula del secolo XIV*; *Cronica brevis composita de et super factis insule Siciliae*; *Cronica Sanese*; *James of Acqui*; *Lu rebellamentu di Sicilia*; *Malaspina, Saba*; *Malvezzi, Iacopo*; *Michele da Piazza*; *Niccolò Speciale il Giovane*; *Niccolò Speciale il Vecchio*; *Piccolomini, Eneas Sylvius*; *Ramusio, Giovanni Battista*; *Traversari, Ambrogio*
- LANG, HEINRICH** [University of Bamberg]  
*Buoninsegni, Domenico di Leonardo*; *Capponi, Gino di Neri*; *Capponi, Neri di Gino*; *Cavalcanti, Giovanni*; *Cerretani, Bartolomeo*; *Dati, Gregorio*; *Landucci, Luca*; *Parenti, Marco*; *Parenti, Piero di Marco*; *Petriboni, Pagolo*; *Rinuocini, Filippo di Cino*
- LARKIN, PETER** [Houston Baptist University]  
*John of Tynemouth*; *Opus Chronicorum 1259-1296*; *Peter of Ickham*; *Prose Brut, Latin*; *Richard of Cirencester*
- LAZDA, RASMA** [University of Alabama]  
*Adam of Bremen*; *Bugenhagen, Johannes*; *Grunau, Simon*
- LE SAUX, FRANÇOISE HAZEL MARIE** [University of Reading]  
*Benoit de Sainte-Maure*; *Cabaret d'Orville*; *Christine de Pizan*; *Jean de St. Gelais*; *Wace*
- LEHNER, SANDRA** [Universität Regensburg]  
*Hermann of Reichenau*; *Illustration cycles*
- LEVELT, SJOERD** [Warburg Institute, University of London]  
*Alfred of Beverley*; *Annales Blandinienses*; *Annales Gandenses*; *Annales Rodenses*; *Chronicon de electione Hugonis abbatis*; *Chronicon Hollandiae*; *Diksmuide, Jan van*; *Diksmuide, Olivier van*; *Gaguin, Robert*; *Gerald of Wales*; *Hugh Candidus*; *Johannes a Leydis*; *Naaldwijk, Jan van*; *Renaissance historiography*; *Thomas of Eccleston*
- LINDORFER, BETTINA** [Freie Universität Berlin]  
*Bruni, Leonardo*; *Jacob of Voragine*
- LOOTENS, MATTHEW R.** [Fordham University]  
*Anastasius Bibliothecarius*; *Evagrius scholasticus*; *Ioannes Anagnostes*; *Ioannes Kananos*; *Ioannes of Epiphaneia*; *Philostorgios*; *Psellos, Michael*; *Silvestros Syropoulos*; *Theophanes of Byzantium*; *Theophylact Simocatta*
- LÓPEZ PITA, PAULINA** [Universidad Nacional de Educación a Distancia Madrid]  
*Ibn Hayyān*
- LÖSSL, JOSEF** [Cardiff University]  
*Anianus of Alexandria*; *Aristobulus*; *Artapanus*; *Augustine of Hippo*; *Berossus*; *Classical historical writing*; *Clement of Alexandria*; *Consularia Caesaraugustana*; *Dexter, Nummius Aemilianus*; *Dionysius Exiguus*; *Dionysius of Halicarnassus*; *Early Christian historical writing*; *Epiphanius scholasticus*; *Hippolytus of Rome*; *Itinerarium Burdigalense*; *Itinerarium Egeriae*; *Orosius, Paulus*; *Panodorus*; *Rufinus of Aquileia*; *Suetonius Tranquillus, Gaius*; *Tacitus, Publius Cornelius*; *Tatian the Syrian*; *Theodorus Lector*; *Theophilus of Antioch*; *Thomas a Kempis*; *Zacharias scholasticus*
- LOUD, GRAHAM A.** [University of Leeds]  
*Alexander of Telese*; *Amatus of Montecassino*; *Berard, John*; *Chronica monasterii Casinensis*; *Hugo Falcon-dus*; *Lambert of Hersfeld*
- LOZZI GALLO, LORENZO** [Università degli Studi di Bari]  
*Chronica Romanorum pontificum et imperatorum ac de rebus in Apulia gestis*; *Historia dello pseudo-Iamsilla*
- LUONGO, ALBERTO** [Università degli studi di Milano]  
*Alfieri, Ogerio*; *Ventura, Guglielmo*; *Ventura, Secondino*
- LÜTZELSCHWAB, RALF** [Freie Universität Berlin]  
*Andreas of Fleury*; *Chronica XXIV generalium Ordinis Fratrum Minorum*; *Ferrandi, Petrus*; *John of Bayon*; *John of Hocsem*; *Nicholas of Ligny*; *Pierre du Bois*; *Ralph of Rivo*; *Robert of Avesbury*; *St. Georgenberg Relic Book*
- LUYSTER, AMANDA** [College of the Holy Cross]  
*Text-image relationship*
- MCGLADDERY, CHRISTINE** [University of St. Andrews]  
*Andrew of Wyntoun*; *Auchinleck Chronicle*; *Liber Pluscardensis*
- MCGRATH, MICHAEL J.** [Georgia Southern University]  
*Gil de Zamora, Juan*



- MAÍLLO SALGADO, FELIPE** [University of Salamanca]  
Crónica anónima de los Reyes de Taifas; Ibn Kardabūs; Ibn 'Idhārī
- MARIEV, SERGEI** [Ludwig-Maximilians-Universität München]  
John of Antioch; Nonnosos; Peter of Alexandria
- MARQUIS, BETTINA** [Independent Scholar]  
Chronicon Veterocellense; Werner, Thomas
- MARSHAM, ANDREW** [University of Edinburgh]  
al-Azraqī; Ibn Khayyāt, Khalifa
- MARTI, ROLAND** [Universität des Saarlandes]  
Rodoslovi; Serbian Annals; Slavia orthodoxa
- MARTÍNEZ, PURIFICACIÓN** [East Carolina University]  
Gran Crónica de Alfonso XI; Sánchez de Valladolid, Fernán; Yáñez, Rodrigo
- MARVIN, JULIA** [University of Notre Dame]  
Anonimale Chronicle; Barlings and Hagneby Chronicles; Barnwell Chronicle; Bermondsey Annals; Prose Brut, Anglo-Norman; Royal Brut; Waverley Annals
- MASSOUD, SAMI G.** [Collège Ahuntsic, Montréal]  
al-'Aynī; Ibn al-Furāt; Ibn Ḥabīb; Ibn Hajar al-'Asqalānī; Ibn Saṣrā
- MATHEY-MAILLE, LAURENCE** [Université du Havre]  
Dudo of St. Quentin; Orderic Vitalis; William of Jumièges; William of Poitiers
- MATTHEWS, ALASTAIR** [University of Oxford]  
Breisacher Reimchronik; Leopold von Wien; Otto of Freising; Twinger, Jakob, von Königshofen
- MAZEURE, NICOLAS** [Universiteit Antwerpen]  
Adrian of Oudenbosch; Chronicon Vallis novae lucis; Henric van Arnhem; Johannes of Thilrode; Loos, Johannes de; Peter of Herentals; Petrus Impens
- MECELLA, LAURA** [Universität Basel]  
Dexippus, Publius Herennius; Eunapius of Sardis; Eustathius of Epiphaneia; Herodian; Manetho; Olympiodorus of Thebes; Zosimus
- MEEK, CHRISTINE** [Trinity College Dublin]  
Naddo da Montecatini; Neri di Bicci
- MEIJNS, BRIGITTE** [Katholieke Universiteit Leuven]  
Hariulf
- MEJOR, MIECZYSLAW** [Polish Academy of Science]  
Buonaccorsi, Filippo; Jan of Komorowo; Miechowita, Maciej
- MELVILLE-JONES, JOHN** [University of Western Australia]  
Chronica lanuensis; Chronicon Altinate; John the Deacon of Venice
- MERK, ANGELIKA** [Universität Konstanz]  
Martin of Bolków; Peregrinus Priscanus
- MERSCHEL, LISA** [Duke University]  
Jofré de Loaysa
- MICHALEK-SIMINSKA, ANNA** [University of Szczecin]  
Macquereau, Robert
- MIERKE, GESINE** [University of Chemnitz]  
Christian Kuchmeister; Ernst von Kirchberg; Konrad of Megenberg; Reise, Nikolaus; Stromer, Ulman
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Rambaldi, Benvenuti de'
- MODONUTTI, RINO** [Università degli Studi di Padova]  
Colonna, Giovanni; Colonna, Landolfo; Mitocolis, Boninsegna de
- MOENS, SARA** [Universiteit Gent]  
Gottschalk of Gembloux
- MOL, JOHANNES** [Fryske Akademy Leeuwarden]  
Emo; Menko; Vita abbatum Orti Sancte Marie
- MOLL, RICHARD** [University of Western Ontario]  
Chronicle of the Picts and Scots [Anglo-Norman]; Gaimar, Geffrei; Gray, Thomas, of Heton; Martin of Opava, English; Prose Chronicle in College of Arms Arundel 58; Prose Chronicle of Early British Kings
- MONROE, WILLIAM S.** [Brown University]  
Benedict of St. Andrea
- MORREALE, LAURA** [Independent Scholar]  
Annali ■ cronaca di Perugia; Bartolomeo di ser Gorello; Chronicon Novaliciense; Chronicon Pisanum 688-1136; Chronicon Pisanum breve; Cronaca di Partenope; Cronaca Pisana del secolo XIV; Cronica dei re di casa di Angiò; Cronichetta antichissima della città di Firenze; Cronichetta Lucchese; Cronichetta Pisana; Filippi dell'Antella, Guido; Historiae Pisanae fragmenta; Libro Fiesolano; Marago, Bernardus; Morelli, Giovanni di Pagolo; Pace di messer Iacopo da Certaldo; Riccobaldo di Ferrara

- MORTENSEN, LARS B.** [University of Southern Denmark and Universitetet i Bergen]  
Ailnoth of Odense; Annales Lundenses; Annales Ripenses; Annales Ryenses; Chronica Jutensis; Chronicon ecclesiae Ripensis; Chronicon Lethrense; Chronicon Roskildense; Chronicon Sialandie; Chronicon Vitæscholæ; Compendium Saxonis; Danske Rimkrønike; Exordium monasterii Carae Insulae; Helgesen, Poul; Historia de Protectione Danorum in Ierosolymam; Historia Norwegie; Saxo Grammaticus; Sven Aggesen; Theodoricus monachus
- MOSSMAN, STEPHEN** [University of Manchester]  
Artzt, Eikhart; Chronicon Provinciae Argentinensis; Einwik Weizlan von St. Florian; Georgenberger Chronik; Jörg von Nürnberg; Mühlwanger, Koloman; Tränkle, Ulrich, von Feldkirch
- MROZOWICZ, WOJCIECH** [Wrocław University]  
Acta quedam notatu digna; Benedykt of Poznań; Bitschin, Peter; Borgeni, Caspar; Chronica Polonorum; Chronica Silesiae abbreviata; Chronicon Ratiboriense; Cronica Petri comitis Poloniae; Cronica Sarenis minor; Czacheritz, Michael; Historia Bohemica, Polonica et Silesiaca; Historia ducis Henrici; Irste, Michael; Jodok of Glucholazy; Jonsdorff, Benedikt; Kyntsch, Marcus; Liebenthal, Nicolaus; Ludolf of Zagar; Martin of Bolków; Rosicz, Sigismund; Sauer, Stanislaus; Scheurl, Albrecht; Versus Lubenses; Wettziger, Johannes
- MULLALLY, EVELYN** [Queen's University Belfast]  
Geste des Engleis en Irlande
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Bämmler, Johann; Schwinkhart, Ludwig
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Ari Þorgilsson inn fróði; Færeyinga Saga; Jónsvíkinga saga; Knyttlinga Saga; Orkneyinga Saga; Sæmundr Sigfússon inn fróði; Sturlunga Saga
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Abū Naṣr Yaḥyā ibn Ḡarīr; Euty chius; Yaḥyā ibn Sa'īd al-Anṭākī
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Annales Admontenses; Cursor mundi; Eulogium historiarum sive temporis; Gesta Cnutonis regis; Haimo of Auxerre; Haimo of Halberstadt; Henry of Blanford; Historia ecclesie Abendonensis; Historia Walciodorensis monasterii; Jocelin of Brakelond; John of Hexham; John of Trokelowe; Liber Eliensis; Richard of Hexham; Theodericus of Echternach; Waltham Chronicle
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al-Balādhurī; Ibn al-Fuwatī; Yāqūt
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Ältere Livländische Reimchronik; Chronik der vier Orden von Jerusalem; Hermann of Wartberge; Hoeneke, Bartholomäus; Nikolaus von Jeroschin; Peter of Dusburg
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Andreas of Hungary; Carbone, Ludovico; Cronica fratrum minorum de observantia provinciae Boznae et Hungariae
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André, Bernard; Astral phenomena; Fabyan, Robert; Gebwiler, Hieronymus; Lirer, Thomas; Vergil, Polydore
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Beinheim, Heinrich von; Lang, Andreas; Rudolf von Radegg
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Itinerarium Peregrinorum et Gesta Regis Ricardi
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Anonymous Short Chronicle of Cyprus; Boustronios, Georgios; Chronique de Terre Sainte; Gestes des Chiprois; Machairas, Leontios; Neophytos the Recluse
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Annales Mellicenses; Breve chronicon Austriacum Mellicense ad annum 1157; Breve chronicon Austriacum Mellicense ad annum 1464
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Pauli, Theodericus Franconi; Snavel, Albertus; Van die Heerlikye der Lande van Steyn
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Bernis, Michel du; Chronique de la traison et mort de Richart Deux roy d'Engleterre; Chronique béarnaise inédite du XIVe siècle; Chronique rimée des Troubles de Flandres en 1379-80; Flandria generosa, French; Guerre de Metz en 1324; Henri de Valenciennes; Jacques d'Esch; Jean d'Enghien; Jean d'Outremeuse; Jean de Haynin; Jean de Magnicourt; Petite chronique de Guyenne; Robert de Clari; Surquet, Jean
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Chronique de Flandre du XIVe siècle; Chronique normande abrégée; Grande Chronique de Normandie
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Annales Tielenses; Beginsel des lantz van Gelre; Chronica de Gelria; Chronicon Tielense; Cluys, Johannes; Historia Gelriae; Johannes de Speculo; Manuscript of Anholt; Willem of Berchem
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A tous nobles; Genealogical Chronicles in French and Latin; Gesta regum Francorum usque ad annum 1214; Girardus de Arvernia; Peter of Poitiers; Récit d'un ménestrel d'Alphonse de Poitiers; Yves of St. Denis

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Bruno of Magdeburg; Carmen de bello Saxonico
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Bede; Ildelfons of Toledo; Isidore of Seville; Julian of Toledo; Maximus of Zaragossa
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Annála Ríoghachta Éireann; Annals of [all]; Saints' Island on Lough Ree; Annals of Lecan; Annals of Roscrea; Annals of Ulster; Book of Cuanu; Book of Dub Dá Leithe; Chronicle of Ireland; Clonmacnoise Chronicle; Fragmentary Annals of Ireland; Leabhar Meic Cárthaigh Riabhaigh; Mac Fhírhisigh, Dubhaltach; Mag Ráidhin, Uighistín; Mionannála; Ua Braoin, Tigernach
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Chronique d'un Templier de Tyr; Grandes Chroniques de France; Jean de Joinville
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al-Sābi, Hilāl
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Lubbe, Jacob; Chronica conflictus Wladislai regis Poloniae cum Cruciferis anno Christi 1410; Lindau, Johannes; Sbignei, Henricus, de Góra
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Henry of Balsee; Legatius, Johannes
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Chronique dite des Cordeliers; Jacques du Clercq; Jean de Wavrin; Pintoin, Michel
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Sercambi, Giovanni
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Bayeux Tapestry
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Hagen, Henning; Kerkhörde, Johann; Pluntsch, Tilman
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Albert of Diessen; Chronicon Ottenburanum; Deichsler, Heinrich; Landshuter Ratschronik; Veit of Ebersberg; Wassenberch, Johann
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Chronicon Wirzburgense; Liutprand of Cremona; Notker Balbulus; Ratpert of St. Gallen; Regino of Prüm
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Anales toledanos; Marineo, Lucio Sículo; Sumario del dispensero
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Arluno, Bernardino; Barbieri, Filippo; Candida, Giovanni di; Chronicon Gradense
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Adam of Usk; Capgrave, John; Caxton, William; Chronicle of the Rebellion in Lincolnshire; Chronicon abbatiæ Ramesiensis; Croftis, Thomas; Gower, John; Hardyng, John; Historie of the Arrival of King Edward IV; John of Glastonbury; Knighton, Henry; Lives of Henry V; Lydgate, John; Malverne, John; New Cronicyls... of the Gestys of the Kynges of England; Robert of Gloucester; Rous, John; Short English Metrical Chronicle; Somer, John; Thomas Castleford's Chronicle; Vale, John; Warkworth Chronicle; Westminster Chronicle
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Annales Admontenses; Breve chronicon Austriacum 1018-1279; Chronicon Lippoldsbergense; Chronicon Schutterani monasterii; Chronik der Burgunderkriege; Chronik der Grafen von Bentheim; Chronik der Zeiten Albrechts II und Friedrichs III; Cronica der grafen von Cilli; Ekkehard of Aura; Frensweger Chronik; Frotolf von Michelsberg; Historia Walciodorensis monasterii; Mainzer Chronik; Pfettisheim, Konrad; Siegfried von Bacharach; Steinruck, Heinrich; Theodericus of Echternach; Weinreich, Caspar; Wilhelm Scheneck de Rockenhusen
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Anonymus Haserensis; Chronica Montis Sereni; Chronicon Hujesburgense; Chronicon Misnensis terrae; Cronica Reinhardsbrunnensis; Engelhus, Dietrich; Genealogia Wettinensis; Lange, Dietrich; Meißnische Chronik; Weichbildchronik
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Chronicon Vulturense
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Bartholomäus van der Lake; Chronicon Sundense; Chronik der Kaiser, Könige und Päpste, sowie der Grafen von Württemberg; Danziger Chronik vom Bunde; Danziger Ordenschronik; Frank, Johannes; Fries, Hans, of Fribourg; Lübecker Ratschronik; Waldau, Hieronymus

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Chronica ducum de Brunsvick; Chronica principum Brunsvicensium; Chronica principum Saxoniae; Chronicon Osterhoviense; Chronicon rhythmicum Coloniense; Chronicon S. Michaelis Luneburgensis; Chronik des Nürnberger Klarissenklosters; Chronik des St. Clarenklosters zu Weißenfels; De origine gentis Swevorum; Eberhard von Regensburg; Hermann of Niederaltaich; Konrad von Luppburg; Pirkheimer, Caritas; Prosarelation über die Kölner Uhrhen; Reimchronik über die Kölner Unruhen
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Christherre-Chronik; Erweiterte Christherre-Chronik; Heinrich von München
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John of Salisbury; Ralph of Diceto; Tewkesbury Annals; Vitae of Thomas Becket
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Nicola di Nicola di Bartolomeo della Tuccia
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Nauclerus, Johannes
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Arnpeck, Veit; Denscke Kroneke; Gemeinde Eiderstedtische Chronik; Johann von Guben; Ludwig von Eyb Sr.; Magdeburger Schöppenchronik; Pommer, Hans; Zayner, Andreas
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Cantilupe, Nicholas
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Bote, Hermen; Detmar von Lübeck; Johannes von Winterthur; Lüneburger Chronik bis 1414; Öhem, Gallus
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Anonyme de Béthune; Chroniques de Normandie; Leo of Ostia; Michele da Vico; Nithard; Odo of Deuil; Poeta Saxo; Ralph of Caen
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Cronaca Pisana [usque ad 1310]
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Chronicle from Rollo to Edward IV; Elmham, Thomas; Ely Chronicle; English conquest of Ireland; Flete, John; Genealogical Chronicles in English and Latin; Harley Brut; Lollard Chronicle of the Papacy; London Chronicles; Mancini, Dominic; More, Thomas; Murimuth, Adam; Robert of Reading; Roger of St. Albans; Shirley, John; Thornton Chronicle; Verse Chronicle of Early British Kings; William of Glastonbury
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Abbreuiatio gestorum regum Francorum; Adam of Clermont; Aimon of Fleury; Alberich of Troisfontaines; Andreas of Marchiennes; Annales Bertiniani; Arnaldus de Verdala; Auctarium Affligemense Sigeberti Gemblacensis Chronographiae; Aymeric de Peyrac; Bernard Gui; Bertarius of Verdun; Blondel, Robert; Boysset, Bertrand; Chronica latina Sabaudiae; Chronicon archiepiscoporum Turonensium; Chronicon Cadomensis anonymi; Chronicon Kemperlegiensis abbatiæ S. Crucis; Chronicon Moissiacense; Chronicon Morigniacense; Chronicon Namnetense; Chronicon rhythmicum S. Iuliani Turonensis; Chronicon Rotomagense; Chronicon S. Maxentii; Chronicon S. Medardi Suessionensis; Chronicon S. Michaelis monasterii in pago Viridunensi; Chronicon S. Petri Vivi; Chronicon Turonense [magnum]; Chronographia regum Francorum; Cono d'Estavayer; Flodoard of Reims; Frechulf of Lisieux; Geoffrey of Collion; Geoffrey of Vigeois; Gerald Frchet; Gesta abbatum Fontanellensium; Gesta Dagoberti I regis Francorum; Gesta episcoporum Cameracensium; Gesta episcoporum Tullensium; Guillelmus Andernensis; Hélinand of Froidmont; Historia Daretis Frigii de origine Francorum; Historia Francorum Senonensis; Historia monasterii Usercensis; Hugh of Flavigny; Hugh of Fleury; Hugh of Poitiers; Hugh of St. Victor; Jean de Venette; John of Mailly; John of Marmoutier; John of St. Victor; Lambert of Ardres; Liber historiae Francorum; Nicolaus of Amiens; Nicolaus of Bray; Odorannus of Sens; Petrus Bechini; Richer of Senones; Richer of St. Rémi; Rigord; Robert of St. Marianne in Auxerre; Thegan of Trier; Vincent of Beauvais; William of Brittany; William of Rubruck
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Baybars al-Mansūri
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Chronicon Elegiacum; Compilatio de gestis Britonum et Anglorum
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Dionysius of Tel Mahre; Elia bar Shinaya; John of Ephesus; John of Phenek; Khuzistan Chronicle; Pseudo-Joshua the Stylite; Zuqnin Chronicle
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Jordanes; Liber generationis mundi; Origo gentis Langobardorum
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Gerstenberg, Wigand
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Anselm of Havelberg; Breve Chronicon Regum Langobardorum et Augustorum Francici generis; Chronica episcoporum ecclesiae Merseburgensis; Chronicon episcoporum Lubecensium; Fredegar; Historia pontificum Romanorum
- RUCH, LISA M.** [Bay Path College]  
Des Grantz Geanz; Eulogium historiarum sive temporis; Gesta Henrici II; Liber monasterii de Hyda; Matthew Paris; Roger of Howden; Roger of Wendover; Short Latin Chronicle of Durham Abbey; Sprott, Thomas; St. Albans Chronicles; Thorne, William; Trevet, Nicholas; Walsingham, Thomas; Walter of Coventry; Walter of Guisborough; William of Malmesbury; William of Newburgh
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Annales Cestrienses; Chronicle of Bury St. Edmunds; Chronicon de Lanercost; Chronicon Petroburgense; Geoffrey le Baker; John of Reading; Osney Chronicle; Wykes, Thomas
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Pelhisson, Guillaume; Presbyter Bremensis
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John of Cermenate; Stefanardo da Vimercate
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Bonincontri, Lorenzo; Villani, Giovanni
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Ibn Hishām
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Birk, Johannes; Paumgartner, Peter; Tucher Family; Ulmer Annalen; Ulmer Chronik
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Annales Hildesheimenses; Annales Palidenses; Chronicon Hildesheimense; Goslarer Stiftschronik; Johannes von Hildesheim; Matthäus von Pappenheim; Overstolz, Werner
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Busch, Johannes; Vorncken, Wilhelmus
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Gmünder Chronik; Grünpeck, Joseph; Henry of Žďár; Henry of Žďár; Kirchmaier, Hans; Werler Reimchronik der Soester Fehde
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Celtis, Konrad; Herdegen, Konrad; Hinderbach, Johannes; Historia seu Epistola de morte Ladislai regis Ungariae; Hrotsvit of Gandersheim; Kottanner, Helene; Lanckmann de Valckenstein, Nicolaus
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Albrecht of Bonstetten; Chastel, Nicod du; Chronik im Weißen Buch von Sarnen; Chronikalien der Stadtbücher von Luzern; Cronica de Berno; Etterlin, Petermann; Feer, Ludwig; Greierz, Hans; Illustration cycles; Justinger, Conrad; Molsheim, Peter; Russ, Melchior Jr.; Schilling, Diebold Jr.; Schilling, Diebold Sn.; Schradin, Niklaus; Town chronicles; Translation of chronicles; Tschachtlan-Dittlinger Chronik von Bern
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Bidlisi, Idris; Mirkhwand
- SCHMIEDER, FELICITAS** [Fernuniversität in Hagen]  
Dietrich of Nieheim; Jordan of Saxony
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Ellenhard; Klosener, Fritsche
- SCHOELER, GREGOR** [Universität Basel]  
Ibn Wasif Shāh; 'Urwa ibn al-Zubayr
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Chronicon Cluniacense; Chronik des Bamberger Immunitäten-streites
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Lemaire de Belges, Jean
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Beck, Konrad; Bereith, Johann; Bozner Chronik; Cronijck van Gelre; Kleine Klosterneuburger Chronik
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Baudri of Bourgueil; Fulcher of Chartres; Richard of Cluny; Suger of St. Denis
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Chronik des Gotzhaus St. Gallen; Chronik vom Pfaffenkrieg; Stuttgarter Stiftschronik vom Hause Württemberg; Turnierchronik
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Chronica universalis Turicensis

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Buch der Könige alter è und niuwer è; Chronology and chronometry; Kaiserchronik; Karl der Große und die schottischen Heiligen; Kölner Prosa-Kaiserchronik; Sächsische Weltchronik
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Ahimaatz ben Paltiel; Yoseph ben Gurion
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Peter Comestor
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Elhen, Tilemann, von Wolfhagen; Gobelin, Person; Korner, Hermann; Spechtshart, Hugo, of Reutlingen
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Ibn-i Bibi
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Abū Ḥāmid al-Qudsi; Ibn Taghribirdi
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Pagliarini, Giovanni Battista; Speronella Chronicle
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Crivelli, Lodrisio; Gherardi, Iacopo, da Volterra; Giovanni di Carlo dei Berlinghieri; Nicolaus of Modruš; Politianus, Angelus; Simonetta, Cicco; Simonetta, Giovanni
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Anselmus de Vairano; Antonio di Niccolò; Byrhtferth of Ramsey; Chronica monasterii de Alnewyke; Chronicle of Holyrood; Chronicle of Louth Park Abbey; Chronicon breve Montisregalis; Henry of Silegrave; John of Wallingford; Narratio de Longobardie obpressione et subiectione; Robert of Swaffham; Romuald of Salerno; Villola, Pietro and Floriano
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Chastelain, George; Jacobus de Guisia
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Desclot, Bernat; Descoll, Bernat; Domènec, Jaume; Gesta comitum Barcinonensium; Jaume I of Aragon; Margarit, Joan; Muntaner, Ramon; Tomic, Pere; Turell, Gabriel
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Anglo-Saxon Chronicle; Asser; Chronicon abbatiae Ramesiensis; Gesta Stephani; Historia ecclesie Abben-donensis; Symeon of Durham
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Aldfrysk Kronykje; Coronike van Vrieslant; Frederiks, Willem; Gesta Fresonum; Historia Frisiae; Lemego, Johan van; Olde Freesche Cronike; Quaedam narracio [de Groninghe, de Thrente, de Covordia et de diversis aliis sub diversis episcopis Traiectensibus]; Sneker kronielje; Thet Freske Riim; Vriesche Aenteyckeninge
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Beka, Bartholomaeus de; Brando, Johannes; But, Adrian de
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Annales Miechovienses; Chronicon Cracoviensis; Chronicon Trzemeszense; Dąbrówka, Jan; Dopelnienie szamotulskie; Sędziwój of Czechel; Vincent of Kielcza; Włodkowic, Paweł
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Alle bocche della piazza; Anonimo Romano; Antonio di Pietro dello Schiavo; Constructio Monasterii Farfensis
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Frauenburg, Johannes; Furmann, Stephan; Görlitz' älteste Annalen; Görlitzer Ratsannalen
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Brut Abregé; Delapré Chronicle; Genealogy of the Earls of Brecknock; Mohun Chronicle; Rauf de Boun; Wigmore Abbey Chronicles
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Annales qui dicuntur Xantenses; Gesta Francorum et aliorum Hierosolimitanorum; Historiae Hierosolymitanae pars secunda
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Annales Posenienses; Anonymus Minorita; Chronici Hungarici compositio saeculi XIV; Chronicon [Hungarorum] Poseniense; Chronicon Budense; Chronicon Knauzianum; Chronicon Monacense; Chronicon rhythmicum Sitticense; Esztergomi krónika; Küküllei, János; Planctus destructionis regni Hungariae per Tartaros; Ungarorum historia; Unrest, Jakob
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Bonfini, Antonio; Ransanus, Pietro; Roger of Oradea
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al-Balawī

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Cronike van der Duytscher Oirden
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Claudius of Turin
- STARZYŃSKI, MARCIN** [Jagellonian University]  
Chronicon monasterii Claratumbensis
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Chalkondyles, Laonikos; Chortasmenos, Ioannes; Eustathius of Salonica; Genesios, Ioseph; Georgios Synkellos; Kaminiates, Ioannes; Kedrenos, Georgios; Kekaumenos; Michael Panaretos; Zonaras, Ioannes
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Baudouin of Ninove; Brabantsche Yeesten Continuation; Chronica de origine ducum Brabantiae; Chronica pontificum Leodiensium; Chronicon ecclesiae S. Andreae Leodiensis; Chronicon Laetiense; Chronicon universale in Amsterdam, UB, I C 7; Chronicon universale in Utrecht, UB, 737; Chronique des Pays-Bas, de France, d'Angleterre et de Tournai; Chroniques de Franche, d'Angleterre, de Flandres, de Lile et spécialement de Tournai; Dullaert, Adriaan; Emond de Dwynter; Jacobus Traiecti; Jan Allertszoon; Jan van Boendale; Kroniek van Rooklooster; Lambert de Waterlos; Lambert of St. Omer; Magnum Chronicon Bellicum; Manuscript Utrecht, Gemeentearchief, VII F 5; Petrus de Thimo; Suggesterode, Gerard; Wielant, Philip
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Andreas of Regensburg; Ebran, Hans, von Wildenberg; Gerung, Nikolaus; Heff, Leonhard; Matthias von Kemnath; Mülich, Hektor; Offenburg, Henman; Rorbach, Bernard and Job; Schwarz, Ulrich
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Barbour, John; End of King Edward III and of his death; Fox, Richard; Livre de Reis d'Angleterre; Livre de Reis de Britannie; Mannyng, Robert, of Brunne; Pierre de Langtoft
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Anelier, Guillaume; Canso d'Antiocha; Chanson d'Antioche; Chanson de la Croisade contre les Albigeois; Chronique romane du Petit Thalamus; Chroniques romanes des comtes de Foix; Guibert de Nogent; Raymond of Aguilers; Robert the Monk; Tudebode, Peter
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al-Makin; al-Mufaddal ibn Abi al-Fadā'il; Barhadshabba 'Arbaya; Chronicle of Arbela; Jacob of Edessa
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Abraham ibn Daud; Saadiah ibn Danan
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Gesta episcoporum Halberstadensium; Konrad of Halberstadt [the Younger]
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Encyclopedia of Medieval Chronicles

Volume 2, J-Z

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ISBN: 978-90-04-18464-0

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